PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

The American Friend

Old Series
Vol. XLII. No. 17

AUGUST 22, 1935

New Series
Vol. XXIII. No. 17

Five Years Meeting of Friends

Sessions are to be held

October 22-28, 1935

at Richmond, Indiana

Theme of Sessions

"The Mind of Christ for Today as Interpreted by Friends"

ALL FRIENDS ARE WELCOME

Pacific School of Religion Berkeley, Calif.

Pacific School of Religion Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

INSTITUTES OF INTERNATIONAL RELATIONS

The nine Institutes of International Relations held during June and July were unusually successful this year, with a decided increase in enrollment, general interest and sale of literature and books. A total of 1372 persons enrolled. The Institutes were held at Wellesley College in Massachusetts, Haverford College near Philadelphia, Duke University in North Carolina, at Atlanta, Georgia, Northwestern University in Chicago, Grinnell College in Iowa, Reed College near Portland, Oregon, Mills College near San Francisco, and Whittier College in southern California. Information regarding several of these Institutes is contained in the following summary and that regarding the other Institutes will appear in subsequent reports.

MID-WESTERN INSTITUTE

At the Mid-Western Institute held at Northwestern University there were two hundred twenty enrollments, an increase of nearly fifty over any of the three previous Institutes held there. Evening attendance at the public lectures also increased and the $472 worth of pamphlets and books on international relations which were sold in the Institute bookstore set a new record of all Institutes.

Of those in attendance, forty-eight were Methodists, seventeen Congregationalist, seventeen Presbyterians, and twelve Friends, with the remainder listed under eighteen different denominations. There were sixty-four teachers, forty-two students and fourteen ministers present, in addition to those from fifteen other walks of life. Nineteen states and Egypt and Japan were represented by the student body.

Comments from the group indicate a deep appreciation of the high calibre faculty consisting of nineteen experts in various fields of International Relations, and the widely representative character of the student body.

FRIENDS PREDOMINATE AT WHITTIER

The Institute held for the first time at Whittier College was the only one in which Friends predominated in the student body, there being twenty-eight, with seventeen Congregationalists next in line. Nine different nationalities were represented and delegates were sent from fifteen church groups, thirteen Service Clubs, and thirteen International Relations Clubs and Forums.

Fifty-seven of the one hundred twenty-nine persons enrolled were students. Of these Frederick J. Libby said, "It seems to me that the young people who met at Whittier were a particularly fine and promising lot. With your young people you go beyond any of the other Institutes that I have attended."

One of the evening lectures was held in cooperation with the California Yearly Meeting, which was in session at the time, with Hornell Hart as the speaker, and at another joint session with T. Z. Koo as the speaker. The week-end between the first and second weeks was spent at The Mission Inn, Riverside, California, where members were the guests of the Inn under an arrangement made with the late Frank Miller, who for many years was one of the outstanding peace leaders of southern California. Sessions were held at the Inn with many local people in attendance.

ATTENDANCE RECORD AT DUKE

The third annual Duke Institute touched a new record with a total registration of two hundred and sixty-three. The Institute opened with an address by Rabbi Stephen Wise of New York, who spoke to a group of approximately four thousand people.

As previously, the Institute was held simultaneously with the Pastors' School and the Rural Ministers' Institute. An inter-change of certain faculty members and several joint sessions added greatly to the success of all three conferences. It also drew into the Institute of International Relations a spiritual emphasis which predominated over the political and economic aspects of world peace. Dean Elbert Russell of the Duke University School of Religion conducted the sessions of Christianity and War.

STUDENT INTEREST AT WELLESLEY

One of the most interesting phases of the New England Institute held at Wellesley College for the fourth successive year was the beginning of a united peace work in the colleges of New England. Representatives from many of the New England colleges were at the Institute. These representatives will go back into their schools this fall to form peace groups which will work through the facilities of the Student Christian Movement. The New England Institute director will work with the representatives as closely as possible and the college groups will look to the New England Institute as the training school for college leaders in the peace movement.

Because of this attempt to coordinate the peace work of the students, that group was the largest in attendance, having thirty-seven members while there were twenty-eight teachers, fourteen peace secretaries and field workers, and a few each of Y. M. C. A. and Y. W. C. A. secretaries, librarians, social workers, theological seminary students, and various other categories. A total of one hundred and fifty were enrolled.

GRINNELL EMPHASIZES AGRICULTURE

At the Grinnell Institute a successful attempt was made to lay greater emphasis on the problems of the farmer in relation to world peace. Chester A. Davis of the Department of Agriculture devoted two classroom periods and one evening lecture to an interpretation of the AAA and its place in international rural economics. The ministers, teachers, peace workers, and others attending the Institute received information which will enable them to interpret through the pulpit, classroom and other groups, the place of the farmer in the national and international scheme of life and help him to see more clearly his part in bringing about world cooperation.

Also in attendance at the Institute were the Peace Caravaners who are spending the summer in Iowa in an effort to widen areas of peace education. All of the teams are from the eastern part of the country and found the experience at the Institute of exceptional value in helping them with a background of life in Iowa as well as a thorough training in international relations.

THAT QUAKER HANDBOOK!

The long heralded "Quaker Handbook" is off the press. If you have not received the copy you ordered, it will be delivered soon—for it is already in the mail. If you have neglected sending your quarter for a copy, do so at once. Twenty-five cents for 69 pages of statistical information concerning Friends and Friendly activities all over the world, plus two maps giving locations of Quaker groups and schools, is a bargain not to be overlooked! Here are a few common questions this little handbook will help you answer:

How many Friends are there in the world?

Where do they live?

When was your Yearly Meeting established?

How many Quaker periodicals are published?

What is the *youngest* yearly meeting?

Send either stamps or a coin to 20 South Twelfth Street, Philadelphia, Pennsylvania, and your copy will be mailed you immediately.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLII. No. 17 | AUGUST 22, 1935 | New Series Vol. XXIII. No. 17

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

A Christian Revolution by Miracles of the Spirit

ON THE following page appears an article which reflects the latest development in what is known as the Oxford Group Movement. While recognizing the strength and acknowledging many of the praiseworthy achievements of the movement, we have been critical of some of its manifestations. Why, it may be asked, do we devote valuable space to a report of its dramatic if not spectacular meetings at Oxford; particularly so just now when our attention naturally focuses upon the sessions of our Yearly Meetings, and upon the forthcoming sessions of the Five Years Meeting in October.

We do so, first, as a matter of information. Whatever we may think of it, here is undoubtedly one of the most striking and perhaps one of the most significant movements in the religious world of our day. Even if it could be ignored it ought not to be. It should be followed, observed and appraised by all who are concerned for the extension of the Kingdom of Heaven on earth.

Furthermore, we publish the report because for Friends the Oxford Movement should have special interest in view of the deep things it holds in common with Quakerism. In submitting his article, Charles Haines, himself a Friend, writes: "One thing is clear—I saw practically every ideal that Friends have for the world being so strikingly carried out in action that I feel this whole movement is something we cannot afford to be ignorant of. It is ours—it is our heritage. It is undoubtedly the fulfillment of the vision of George Fox." It is not necessary to go as far as this, to acknowledge the direct implications involved as suggested.

If we may judge by this and other reports we have seen, some objectionable phases of the movement are being corrected, and others strengthened. Regardless of these, for the present, let us keep our minds on the main fact: that a Christian revolution is being consciously attempted, and by the only method by which such a revolution, so imperatively needed, can ever be effected—by miracles of the spirit taking place in the lives of persons; and by such miracles not only preached but in many, many cases performed, as freely conceded by impartial observers.

It has been objected in the past that the Groupers were too self-centered and introspective, and that the "changed lives" which they professed had too little radius and too little concern for changing unchristian social conditions about them. We are still inclined to feel that they rely too largely upon individual action, and that their program of Christian revolution is not sufficiently inclusive to achieve the results desired. Nevertheless it is evident that "miracles of the spirit" are being convincingly related to areas of national, racial and industrial conflict.

As Friends, we may say that the Oxford Movement does not go far enough. Let us pointedly ask ourselves, however, whether we are actually going as far. Professedly and theoretically we go further—but how far are we changing things about us? Do we even have the anxious concern for changing them? How many of us are experiencing miracles of the spirit in our personal lives? Do our meeting "activities" relate themselves to tension and conflict situations at home or afar? The Kingdom will come or be delayed according to how these critical conditions are approached. How seriously, after all, do we desire a Christian revolution? How soon may it be expected to take place, as judged by our own readiness and willingness to have it begin in us? These and other searching questions face Friends right now. Shall we ignore them or meet them squarely?

We Have All Sinned and Come Short

AN ARRESTING letter appeared in the London *Friend*, as an aftermath of this year's sessions of London Yearly Meeting. It was from a group of Woodbrooke students, who, on attending the sessions, were "brought into a deep feeling of concern that the Society of Friends should regain its ancient experience of united, deliberate waiting, in loving silence, upon the spirit of God." We reproduce the following from the letter:

"Many of us, though not all, were profoundly disappointed, and indeed shocked, by realising the lack of this quiet dependence on God at Yearly Meeting. It has been put to us, by a student member of our group, that this lack is in a sense a more serious thing than the trebling of the Air Force by our Government, because it means that a people, whose only reason for existence is corporate dependence upon the Spirit, have forgotten or flung away their heritage.

"The older members of our group have been less conscious of this failure; but the younger and overseas members are deeply concerned, especially at the lack of silence in Yearly Meeting. They see the possibility that the Meeting should become merely a philanthropic debating society.

"We consider that too many subjects are discussed at Yearly Meeting, and that the time is too short. But these are externals and incidentals. We believe that in small groups or large, up and down the country, we Friends must try during the coming months to enter into a new experience of the Living Spirit of God. This new experience can only come from a deep loving centering down in quiet waiting upon Him. We have no justification for existence as a separate religious communion, unless we are a living Fellowship of the Spirit."

In a note accompanying the letter, John S. Hoyland said: "There can be no doubt that our students, and especially the overseas ones (some of whom are said to be reconsidering their intention of applying for membership in consequence), were grievously disappointed at the lack of reticence, tolerance and silence in Yearly Meeting."

Rather singularly, it seems to us, no comment upon this pointed letter is found among all the various communications that have appeared in succeeding issues of the *Friend*. We are left to wonder whether little importance is attached to this strongly-expressed concern or whether silence may be taken for confession—and repentance.

We are often led to think that American Friends of the hinterland are the main, if not the sole, offenders in respect to the important points raised. It is rather clear that we have all sinned and come short of the glory of God which may be ours through "corporate dependence upon the Spirit."

The Christian Revolution is On!

By Charles H. Haines

A WORLD-WIDE Christian revolution for a God-controlled order of society that knows no barriers of race, party, class, or nation was what I saw at Oxford this summer as 10,000 people from forty nations gathered through the month of July for eight house parties of the Oxford Group.

"I see seven miracles in one week-end," writes Beverley Nichols, author of "Cry Havoc," who was one of the 10,000 present. "I knew that I had caught a glimpse of a new world," he continues. "The word 'Oxford' is utterly inadequate to describe its scope. It seems to me, without exaggeration, one of the most important things that is happening in Europe today." The story of what Mr. Nichols saw, written for a leading English newspaper, had brought 800 letters of inquiry in a day and a half when I left England.

What is happening in this Christian revolution?

I heard at Oxford the witness of two Indian nationalists who had been embittered against the British. They told of a radical change through the power of Christ to an attitude of love and fellow team-work with those whom they had hated. And I talked with a British official of the Indian State Railways who returns to India with a new thrill of adventure in service for and cooperation with the people of that land because of a fresh experience of God in his own life. It was this man who was the human channel for the change of one of those Indian nationalists, and incidentally, the Britisher's revolution came to him where he would last have looked for it — in America.

A banker from Paris told of the new love that conquered his hatred of the Germans, the Jews, and his mother-in-law! "Now," he said, "I can look on every flag in the world with a friendly feeling." A leading Norwegian journalist told of his open apology in the Danish papers for the things he had said and written widening the breach between those two countries. I heard South African Boers tell of their own change from bitterness to love for the English. A former Russian princess told of the banishment of hatred and the instinct for revenge—and she looks to the day when she can carry the message of love and reconciliation to those who so mercilessly dealt with her and her family in the Russian revolution.

The Uniting of the Nations

One of the vivid impressions of those days in Oxford is a great service, "The Uniting of Nations," in Christ Church Cathedral, in the college where the Group took root in Oxford in 1921. Every nook and cranny is packed, with many standing, as a procession of 32 nationals, each with his own country's flag, marches in two by two to the choir stalls. The Cathedral echoes to "Onward Christian Soldiers." There is the flag of China carried by a young professor cool and dignified in his long white robes; and the Burmese, carried by a school headmistress in national costume. Come Latvia, Papua, America, Canada, the Scandinavian countries. The flag of England is carried by an Oxford rowing man; of South Africa by an international footballer. Germany and France march side by side.

"Human wisdom has failed," says a young Oxford leader as he introduces the service. Sir Montague Norman, Governor of the Bank of England, whose phrase he is using, sits attentive to every word.

In the service, Canon Streeter, seasoned in a new way from his visit with a team of 300 Christian revolutionaries in Scandinavia, gives in clear, scholarly simplicity his convictions that God has a plan for the nations, and a plan which begins with the individual. Now Lord Addington, of the British House of Lords, who flew twice to participate in the Danish advance. He tells how in that country he has seen public opinion remoulded through a team of quite ordinary people. "No leader," he says, "can carry out a policy far in advance of public opinion. It is our function to create such a type of public opinion as will enable a statesman to put through a policy based on the Will of God. It is as we have let God remake our own lives, and the lives of others by our own witness, that we can best bring about the remaking of public opinion."

The Metropolitan of India throws out the final personal challenge, and after a period of silent listening the Archbishop of Melbourne pronounces the blessing. The procession of the nations, followed by the clergy, march out again as the congregation sings, "Once to every man and nation comes the moment to decide."

The New Industrial Revolution

Space does not permit more than flashes of other striking features of that amazing month in Oxford. One section of the veritable university of house-parties was a camp for the unemployed, workers, and students just outside Oxford where more than 300 were under canvass together. Typical of things that happened there was the final surrender of bitterness and prejudice by one Communist as he joined the camp for early communion one Sunday morning at the banks of the Thames. Outstanding is the

impression of orderliness, discipline, hearty fellowship, and concrete sharing as Oxford and East End met and lived together as soldiers in the rank and file of a new army for God.

One strain that ran throughout the House Party was focussed in the theme, "The New Industrial Revolution," in a service of 2000 that packed the city's largest cinema theatre. "True industry is doing God's will," was the keynote struck by the leader, James Watt, a former Communist organizer of Fifeshire. The great platform was densely packed, as a background, with the workers and unemployed group who had marched in the three and a half miles from their camp. Speaking of the industrial revolution brought about by his namesake's invention of the steam engine, Mr. Watt declared the greatest revolutionary discovery today was the discovery of the Holy Spirit as a guide to all of life—not only to employees but employers. This will cut across class and the barriers of an acquisitive society and build a great united fellowship, he declared.

Vivid illustration of this rapidly followed in brief, terse witness from a London factory inspector; a casual employee from Wales; a mill girl from the north of England; an unemployed man from Newcastle-on-Tyne who told of an inner discipline coming back into a disintegrated life, getting him up at six instead of ten in the morning to start the day with God; a plumber who was now charging up honest time.

Other sides of the story were heard from the president of the Vancouver Stock Exchange and a member of the British Labor Party who has studied unemployment in nine countries. The head of a British Columbia prison society recounted miracles of changed criminals transforming the whole atmosphere and disciplinary measures of a penitentiary. The wife of a Scottish mill owner told of moving from their large estate into the gate house and continuing their mill rather than selling out for comfortable retirement.

But the real significance of this cavalcade of witness—this cross cut of modern industrialism—was not in the variety of sectors represented nor only in the new quality of life each one had found. It was this: these are a fraction of a single, united, growing fellowship, not an aggregate—an army of rich and poor, employer, employee, unemployed, working shoulder to shoulder for the common objective of a totally new social order under the guidance of God, whose basis is not "get" but "give." The New Industrial Revolution is on.

Some Nation Must Lead

Or take another great service in St. Mary's, the University Church of Oxford. These services tell somewhat the story of the House Party. They were not isolated events. They drew together and dramatized the salient features of a Christian revolution becoming as distinct an entity in the world today as some of the great political movements which characterize nations in a single word. This time it is "The New Nationalism"—a nation becoming self-conscious for God; the discovery of a new spiritual destiny. Again every available foot of seating and standing room is packed. A brilliant young Oxford graduate leads off with the story of St. Mary's. Six hundred years ago the tower of that church was built to mark Oxford as a Christian university. There in 1334 preached John Wycliffe, author of the first English Bible and forerunner of the Reformation. There in 1555 Ridley, Latimer and Cranmer were condemned from the pulpit, and taken out and burned. Two hundred years later, from that pulpit John and Charles Wesley threw out their challenge to England. Again nearly a hundred years—Keble, Pusey, and Newman. Today, with all of science at our hands, spiritual paralysis. Again the call comes to England to awake and throw off the sloth, and lay the foundations of a truly Christian civilization. The voice of Oxford predominates in this service.

What is the House Party for? What is the broad objective? Here is what the invitation said, in part:

"By a miracle of science millions today can think and feel as one. Miracles of science have been the wonder of the age, but they have not brought peace and happiness to the world. A further miracle is needed—a miracle of the Spirit.

"There must come a spiritual dynamic which will change human nature and remake men and nations. There must come a spiritual authority which will be accepted everywhere, by every one. Only so will a new order come in national and international affairs.

"If this authority is to come into the world, some nation must give a lead. Some nation must find God's Will as her destiny, and God-guided men as her representatives at home and abroad.

"Some nation must produce a new leadership, free from the bondage of fear, rising above ambition, and flexible to the direction of God's Holy Spirit.

"Such a nation will be at peace within herself, and a Peace-maker in the international family."

Through the first half of July three house parties were predominantly international. In the last half Britain took a larger share — as five concurrent groups occupied several of the colleges and the camp. One of these groups, 1000 strong, met in the town hall; another in the famous debating hall of the Oxford Union Society, that cradle of empire statesmen.

It is hardly possible to describe without superlatives the great final service of 5000 on the lawn of Lady Margaret Hall, with radio amplifiers. A British newsreel photographer who filmed the scene called it one of the most fascinating events he had witnessed. The picture with the title of the service, "A Call to England," goes to 400 British cinemas coupled with glimpses of an earlier mobilization in 1914, paralleling and contrasting this new spiritual call to mobilize the men and resources of a nation for the service of God in a world emergency. An educator with a distinguished record of national service prophesied that this meeting would be looked back to as a great historic event like the gathering outside Buckingham Palace at the declaration of war. Seven out of eight London papers carried the story the next day. Let us picture it.

It is a brilliant day. The flags of many nations hang as a background. From two poles flanking the speakers rostrum flutter the British and American flags. Many observers note overhead a remarkable cross formation of clouds. Two airplanes swoop, taking pictures for London papers.

With massed choirs and amplified music, the vast congregation raises a united voice in marshall beat—"Onward Christian Soldiers." From the side, our army from the camp, bronzed and in shorts, file in quickly and form a standing cordon around three sides of the central block. Then down the center isle marches a colorful procession—the Mayor of Oxford, with mace-bearer and councillors, followed by a large academic section in Oxford hoods and robes, and finally a great body of vested clergy. The Mayor takes his place on the platform; the others file into a reserved section behind the press tables.

The commanding figure of Loudon Hamilton occupies the chairman's place on the speakers' platform. It was in his rooms in Christ Church College that this modern crusade for a new world took root in Oxford fourteen years ago.

Oxford, England, the World

The messages of the service comes in three sections, beginning with the story of an awakening at Oxford whose object is national spiritual illumination. This is given in the witness of two young Oxford graduates—one with the sporting, adventurer background; the other, the brilliant idealist scholar—both with a new direction and unifying objective.

The growth from Oxford out into national areas is illustrated in the witness of a former Oxford cricket captain; an unemployed factory worker; Lady Gowers, reserve chairman of an Unemployment Appeal Tribunal; and Lieutenant-Commander Weymouth, who was responsible for the simultaneous firing of the royal salute by the whole navy at the recent jubilee review. "Ultimately," said he, "one of two things must happen—either human nature will be changed and

God accepted as the supreme Authority among the nations, or this civilization will go down in blood and ruin, as have previous civilizations which have rejected God."

Then, as teams of life-changers have gone from England to the four corners of the earth, the beginnings of a world spiritual awakening is demonstrated. Here speaks Baroness Dina Hahn of Latvia, expelled from Russia by the Communist revolution. Madame Cambrerio, a leader in the Italian Red Cross, tells that two days ago she gave her life to God, and asks for prayers for her country and for peace. The chairman calls the assembly to a hushed moment of living silence, and then prays simply. The bishop of Hankow, China, and a noted Danish bridge engineer who is a member of parliament and delegate to the League, conclude this section.

Marshalling an Army for Peace

The peak of the service in dramatic action is reached as a team of 250, from many nationalities, surge forward and are commissioned by the Metropolitan of India as part of an army of 500 Christian revolutionaries now moving in at the call of Denmark to her great northern peninsula, Jutland. Later a large section of this team goes to Geneva.

The great service concludes with the remarks of Dr. Frank N. D. Buchman, which sum up the drive of that month in Oxford: "A statesman has said that the Oxford Group is super-national. Experience has shown that internationalism has not succeeded. Nationalism can unite the nation. Super-nationalism can unite the world. Therefore, God-controlled super-nationalism is the only enduring foundation for world peace."

The vast throng rises to sing that stirring song of battle, "Mine eyes have seen the glory of the coming of the Lord," as the official procession retires. The shadows are lengthening. For thousands there is a new conviction that this thing can and shall be, through a united army under one Command—"Thy Kingdom come, Thy Will be done on earth as it is in heaven."

From the Treasures of a Traveller

By Errol T. Elliott

THE treasures of a traveller, picked up on many roads, are of rare worth to the finder but not easily shared with others — particularly through writing. These values are held partly in transmissible stories, but more especially in the changed attitudes and outlook which these experiences inspire. So readily do they enter into one's make-up of ideas and become a part of him that he cannot relate them without seeming to lessen their meaning. My recent pilgrimage of nine weeks with Friends in Nebraska, Washington, Oregon, California, and Kansas was so full of *new* experiences over a brief length of time that they have for me the "feel" of a symphony. The blend of sacrifice, joy, success, seeming failure, faith and courage leads one to thoughtfulness and appreciation.

Back to My Plains

There is a kind of soul-expansion I feel when going again to the Western plains from whence I came. With all that trees, streams, and hills mean to one, there is something of relaxation in the long reaches of prairies where one can see for miles in the cool of the evening and watch a matchless sunset, or get the sweep of a long, level field with its fresh-turned soil. It is as if one were lifted for a while above walls to the freedom of air and sight.

I love this long sweet quiet place
Where earth and sky meet face to face
With nothing in between.

But the West also has its ravages by wind, dust, drought, and more recently, by floods. Within a radius of several feet one can find in some areas of the West the evidence of these excesses of nature—the skeletons of starved cattle, drifts of dust, and the high water marks of a flood! These extremes do not, however, characterize the whole prairie region of the Middle West.

But why dwell upon the difficulties attending our Friends? Nebraska Yearly Meeting, piloted by Herbert Watson, Clerk, gathered in the College at Central City with a full recognition that they and others had been through "times that try men's souls." But their meetings of devotion and business carried no other impression than the forward look and brave hearts to carry on the work of bringing to earth the heavenly kingdom. The broad sweep of interest in matters national and international — missions, peace, temperance, etc.—indicated the lifted vision that does not see problems merely in terms of proximity.

President Carrell's report of the College indicated a devoted and effective service to Quaker youth. The plans and reports of various departments of service revealed activity and interest. Some reports from the field pictured outstanding effective service. The Yearly Meeting expects to send a full delegation to the Five Years Meeting this fall. It is difficult to turn so soon from this week of fellowship, with its many meaningful experiences that must be left untold. One could continue long with names and experiences of Nebraska and South Dakota Friends which would be helpful, but space limits this.

Out West of "the West"

It is interesting to note that the terminology of people from farther East often changes with the Rocky Mountains. On the eastern slope of the Rockies it is "the West," while beyond the mountains it is "Washington," "Oregon," or "California." These barriers of mountain plain, and stream often, by their very insulation, have been a source of our varieties of social life and expression. Our geographic "barriers" have rapidly become highways of commerce and fellowship which ultimately will give us greater understanding and spiritual kinship. Even so as one speeds over "singing rails" east or west through the mountains he is impressed with the tremendous distance which bars us from much of the fine fellowship that might be.

While visiting Friends on the Pacific, I felt increasingly the loss sustained in the lack of closer fellowship with those who ventured out beyond "the West." No single thing could mean more to the society of Friends than face to face fellowship. In a small yet very significant way the coming sessions of the Five Years Meeting should give us this optunity. In building our common life and service together, there is no substitute for acquaintance and understanding.

After a short renewal of friendship with Denver and Boulder Friends, I spent a few days in Washington State with Seattle and Everett meetings, which compose Puget Sound Quarterly Meeting of Indiana Yearly Meeting. In each place I presented our larger task of the Five Years Meeting to well attended gatherings. The cordial reception which the Friends gave to a visiting Friend greatly warmed the wayfarer's heart. A party was generously arranged for Quaker Cove—the Quarterly Meeting's conference ground on an island of Puget Sound. This project of making a place of retreat for Puget Sound Friends and others was a very deep interest of Gervas A. Carey. We ate lunch in his cabin. Any party with a naturalist

in the group will find the values of a trip greatly multiplied. Floyd Schmoe was our naturalist. Earth, plants, sea, fish, etc., were amplified to us in a most interesting fashion as some turn in the road or in conversation brought some new subject before us. Out among the tall, stately pines of Quaker Cove, one feels the lure of the forest as genuinely as he feels the call of the plains.

New Friends and Scenes in Oregon

Oregon Yearly Meeting being in session made it possible to add another new experience. Names a-plenty, I had heard of Oregon Friends, but now the names of Hadley, Miller, Mott, Silver—yes, and Elliotts, as well as others, are more than names. Here also was the beginning of an experience that lasted throughout the Pacific Coast itinerary—the meeting of cousins, aunts, uncles, brothers and sisters of Friends from Portland, Oregon, to Portland, Maine.

While I did not arrive in time for as much of the Yearly Meeting sessions as I should have liked, it was enough to give me a sense of the cordial friendship of Oregon Friends and to see the marching strength of the Yearly Meeting. I had the opportunity of service with Friends in speaking to a goodly attendance at the Bible School hour.

Following Yearly Meeting, some old friends (the Herman Miles and the Levi Pennington families) conspired to give me a treat *par excellence*. In a drive along the Columbia River, we threaded our way in and out along the shore, now by an immense bluff on whose shelf our road was precariously built, and then inland among trees and verdure which only Oregon can produce in natural state. The Columbia was below us, and the rolling hills on either side were flecked by shadows of occasional clouds in an azure sky. Put with this the renewing of friendships and the ready humor of Levi Pennington, and you have a never-to-be-forgotten experience. As if that were not enough our ride was climaxed by a luncheon near Multnomah Falls—than which I have seen no greater example of beauty and sheer immensity combined in one place. It was one of the few times that I have felt the weight of the words by Studdert Kennedy, "Its beauty strikes me dumb."

Among Our Sunkist Quakers

To get the most from conversation, sufficient time is necessary for talking, eating, resting and picking up again some threads of thought. Chester Hadley, Superintendent of Evangelism for Oregon Yearly Meeting, was my travelling companion on the train to Whittier for the sessions of California Yearly Meeting. We shared in this fashion during a large part of the journey.

It was in California Yearly Meeting that my most widespread and thorough contacts were made. There was a devotion and a buoyance in the Yearly Meeting sessions which made fellowship natural and ready. Missions, peace, temperance, and the evangelistic messages of Merrill Coffin gave volume and direction to the spirit of the Yearly Meeting sessions. An atmosphere of expectancy was a healthy sign of the occasions. Considerable attention was given to the coming sessions of the Five Years Meeting and a full delegation was appointed.

A good visit in the home of Willis and Juanita Beede brought a renewal of friendship and a new inspiration and faith. As I stood with Willis Beede by his orange trees he expressed his thankfulness that through them he could still cooperate with God.

It so happened that the Institute of International Relations was on at Whittier College during a part of and after the Yearly Meeting sessions. This provided an opportunity for Friends to share to a degree in both. The two united in an evening session when Hornell Hart in his inimitable way gave us a deep spiritual challenge in his address on "The Moral Equivalent for War."

One occasion during California Yearly Meeting sessions has become a tradition—the supper meeting of all former students of Friends schools. A roll of sixty-six schools was called and former students were asked to stand in each case. Fifty schools were represented, with Penn College leading in members present.

A schedule of visitation following Yearly Meeting among seventeen meetings was arranged for me by Frank W. Dell. During a large part of the time he personally piloted our caravan. This opportunity for extended fellowship was made very pleasant through his arrangements and the cordial reception of Friends. A review of those days of contacts with Friends personally and collectively reveals an emphasis on community service and fellowship beyond any other Yearly Meeting experiences. I know of no other Yearly Meeting where one can get a better attendance for midweek meetings of this nature, especially during warm weather, than in California. Friends there seem enlisted in their meetings.

California had become a kind of magic word to me. It lost none of its charm during those drives through orange, lemon, walnut and avocado ranches spread in the valleys, or on the brown summer hills, with now and then a field of trestled vines. It is generally admitted that California is largely a reclaimed desert, witnessing to the way man and God have cooperated to make it a garden. Here and there one hears of the Citrus Growers Association as a leading example of how men may cooperate for their common good. You do not hear members of "the Association" complaining that "initiative" is lost as they share together their fortunes or misfortunes and depend upon the Association for packing and marketing their products. How afraid men often are of social control until they have experienced some of its benefits! Perhaps the conditions are especially favorable for success in citrus growing.

Friends in Perspective

This was an opportunity to glance back over several weeks and see the peaks of experience that stood out by reason of their values. It was also the occasion of reviewing my first five years of travelling among Friends of the Five Years Meeting and to attempt the hazard of some generalizations.

1. Doubtless there are no two Yearly Meetings that can be characterized alike. Each has some distinguishing points—all the more reason for a wider fellowship of sharing in which all have something to contribute.

2. It is just as true that our common heritage of emphasis upon the inward and spiritual nature of Christian experience, is an indelible mark wherever you find Friends in worship or business meetings. Some meetings seem to have retained it more than others. There is nothing narrowly sectarian in aiming at essential Quakerism in our meetings.

3. There is danger that we make our chief emphasis on method rather than on life, and thereby lose our heritage of values. Spiritual life is not to be retained or enhanced by the mere expedient of a given method or form. It is easier to settle upon some method or form than it is to find the well-spring of eternal life within.

4. Our personal life and social expression need greater depth and integration than we have yet found. We sometimes lose the radiance of personal experience because there is little refreshing flow of social interest into the world about us. Missions, peace problems, and other human relations do not get the ringing "testimony" that might be. I cherish this witness for Friends. Leaders of other denominations openly state their expectation of "frontier" service from us. Our chaotic world needs saving. Men are lost. They need a Saviour. It is our high Commission to make the saving power of Christ real in the collective as well as the personal lives of men.

Through Kansas it was my pleasure to be in the mid-week prayer meeting of Friends at Liberal, with whom I had worked for a few years. It is at Haviland that I always feel myself coming

back *home* again—where my boyhood and youth were lived. I was in service there on a Sunday morning, and with Wichita Friends in the evening union meeting.

The focus now is October and Richmond, where they will come from the East and the West, the North and the South, for days in which we shall worship, and think together of our wider fellowship, and feel upon our souls the pressure of the Kingdom of Heaven striving for fulfillment among men.

Three Days Off!

By The Editor

IF ALL work and no play makes Jack a dull boy, what will it do to an editor? We don't invite a reply — some frank readers might say the answer is already obvious. Partly to forestall such a reaction, we decided on short notice a few days ago to play a little. So we took three days off.

I.

This is really what prompted us, however. In most sections, summer is just one of the four seasons. In Indiana, as we have not known it to be true elsewhere, summer is the season of family reunions. For weeks on end our local papers carry notices of such reunions, generally held in the city park—some times from ten to twenty of them in a single issue. Invariably they take place on Sunday, which has a very depressing effect on general church attendance. With the intermingling of family connections in adjacent communities, covering a long period of years, a given family's eligibility to attendance upon reunions may be of such scope as to permit it to spend a majority of the summer Sundays in the renewing of tribal associations around the picnic table.

It is an experience which we had never enjoyed. We grew up "out West," far from the haunts of our family clans, and since returning to Indiana we have not lived within easy reach of the annual round-up. So on receiving notice of the Maris family reunion to be held at Bloomingdale, on Sunday, August 4, we determined to be among those present. Let us hasten to say this to the credit of us Maris folks: we arrange our reunions to take place on the meetinghouse grounds, and after the morning meeting, which those coming to the reunion are encouraged to attend. Indeed, to further such participation, some visiting member of the family is now and then asked beforehand to be present and speak in the meeting for worship.

Accompanied by wife and daughters, we got off to an early start for our drive across the State, reaching Bloomingdale just in time for meeting. It was Quarterly Meeting Sunday there, and though unannounced, we were urged to have liberty. Edgar Reitzel, Superintendent of Religious Education in Western Yearly Meeting, who had urged the importance of his department in the Saturday sessions, spoke of religious education in general, after which we stressed the importance of grounding our Christian Education in the central principles of Friends.

It is always with a mingled sense of sentiment, memorable association and reverence that we attend Bloomingdale Meeting. In the first place, it is Mother's old home meeting in which she was born and grew up. Across the road both she and Father were students at old Bloomingdale Academy, under the principalship of the widely known Barnabas C. Hobbs, of whom they always had characteristic stories to relate. When visiting there as a boy with Mother, we recall hearing him preach in this same meetinghouse. Bloomingdale contributed richly to the educational life and spiritual strength of the Yearly Meeting and State. In addition to Barnabas Hobbs, we think of other leaders—Elwood C. Siler, John E. Woodard, and Andrew F. Mitchell—all very different in temperament and make-up, but each making his own contribution to the atmosphere that characterizes a meeting and community.

Friends have come and Friends have gone, while revolutionary changes have brought many adjustments in meeting and community life. What, we wondered, would Friends of the past have thought of Sunday afternoon band practice for boys, and a baseball game, two activities that were being conducted concurrently on the old Academy grounds within our hearing. No, we didn't need to wonder, yet we can appreciate how the community is seriously endeavoring to meet the present-day problems of its boys and girls. Certainly we still find that upon Bloomingdale Friends has descended a goodly portion of the spirit of those who wrought nobly in the past.

With all the changes which the years have brought, the meetinghouse, with its spacious grounds of lovely trees, maintains its aesthetic appeal as well as its historical interest and sentimental attachment. Under those trees the Maris clan gathered after meeting to greet each other and to partake of the good things so bountifully prepared by capable and generous housewives. After the dinner, we all repaired again to the meetinghouse where the "program of the day" was enjoyed.

Regardless of his father's name, which he proudly bears, when in Bloomingdale the writer is a Maris, being identified with his Mother's name in her old home neighborhood. Fifty-one years ago the first Maris reunion was held out north of Bloomingdale at the farm home of Jonathan Maris, our grandfather, since which time it has been an annual event. The first reunion occurred almost exactly two hundred years from the time that George Maris, our common ancestor, came from England and settled with other followers of William Penn in Pennsylvania. At that initial reunion, a representative of the eastern branch of the family was the honor guest. Indeed it was her presence in Indiana, as she gathered material for the Maris record book, that prompted the get-together.

What, if anything, is the significance of family reunions, of which ours may be said to be fairly typical? We found ourselves wondering, on this, our first attendance upon one. Is there any virtue or value in being interested in people whom one never saw before just because of a distant family connection? At first thought such interest may seem to be trivial, narrow, and provincial. As one of our kinsmen put it, however, a proper interest in the family connection, together with loyalty to the best in family ideals and attainment, is an indication of good citizenship if not a prerequisite to it. There is much to be said for this point of view. Call it sentimental if you will, but any attachment that makes us loyal to the best of the group, and eager to emulate that best, is a beneficial attachment.

In his "Politics," compendium of modern as well as ancient wisdom, Aristotle, declaring man to be a "political animal" (and he said it more than two thousand years before Indiana was!) wrote that that man who is without a state by nature, and not by mere accident, is either above humanity or below it; presumably the latter, and denounced by the blind bard Homer as "that tribeless, lawless, hearthless one." Perhaps something similar might be said of him who is indifferent to his family relationships.

II.

Some two or three miles east of our old Maris homestead, there stretches

along the rugged course of Sugar Creek, a series of alluring beauty spots of which nature is so prodigal in that region. Turkey Run is the name by which this nature's own park is known. A half century and more ago, it was a favorite rendezvous of the young people of the community for picnic parties. We grew up hearing Mother talk about Turkey Run. Never shall we forget our surprise on first beholding it. We had come back to Indiana to college and were visiting at the old home place, when Harlow Lindley arranged for a few of us to go out there. Frankly, the writer went for the association more than anything else, for, he thought, what can Turkey Run mean to one long acquainted with the matchless grandeur of nature as portrayed in the great West? But we were at once amazed and enraptured at what we saw. Moreover, through all the intervening years, each succeeding visit but enhances our sense of wonder and admiration.

Turkey Run is now owned by the State, and is maintained as one of a system of State Parks which have done so much within recent years to afford easily accessible vacation haunts for people and to acquaint them with nature's attractions near at hand. At the close of the day of cousinly fellowship at Bloomingdale, we drove over to the Park and got accommodations at the very attractive Park Inn, well conceived and well built to fit into its scenic environment.

After a substantial breakfast next morning, we were eager to be out and doing. Some nine trails of varying length have been marked out which introduce one to the varied attractions which the Park has to offer: attractions of precipitous cliffs, of deeply-cut gorges, of forest monarchs, of upper, leafy woodlands, of heavily shaded, creek-side walks, and of sylvan bowers. With our acquaintance with the Park, we were able to choose the trails which happily combine these various features. It always gives zest to be able to introduce newcomers to such scenes of natural beauty. Our daughters had not seen the Park before and enjoyed it with all the eagerness of newly-discovered treasure.

It is almost unbelievable as one drives through the surrounding farming country, that hidden close by are such marvels of wild and rugged demonstrations of nature's grandeur. Grandeur is hardly the word perhaps, as it suggests rather the awesome panoramas of towering mountains and far-stretching landscapes. None the less, let him who would limit the term to the majestic and the magnificent of the distant scene, explore these deeply-riven clefts, the tortuous caverns, the highly colored, Vulcan-hewed walls, the mossy crags that all but close in over one's head, and the dark, rocky depths through which purling streams sing the hidden secrets of the centuries. If we may say so, we have been around some, in this and other countries, and we know of no place where there is more natural beauty to the square foot than is to be enjoyed at Turkey Run.

And what a favorable preserve in which to study, not only the history of the earth as revealed in riven rock, but the plant and bird life of the present! As we wandered over the trails, oblivious to the heat which marked the summer day above us, a wood thrush seemed to have a special commission to conduct us and charm us with its bell-like notes. And apparently Turkey Run is "lover's lane" for birds as well as mortals. When, late in the afternoon, we stood at Sunset Point, enjoying the vista of stream and forest which stretched far below us, we listened to the dulcet tones of two Maryland warblers, one on either side of the river, that called back and forth repeatedly to each other in their woodland tryst.

All up and down Sugar Creek, nature abounds with scenic attractions similar to those of Turkey Run. Twelve miles north are the Shades of Death, or the Shades for short, of which also we had long heard, but which none of us had seen. Leaving Turkey Run in the early evening, we drove northward, and on to Crawfordsville, site of Wabash College, and home of Lew Wallace and other notables, where we spent the night. A half-hour's drive next morning brought us through the arch that marks the entrance to the Shades. It is not a part of the chain of State Parks, being privately owned.

In some respects the Shades Park resembles Turkey Run, but in others its scenic offerings are quite distinctive though not of such scope. For one thing, it offers a high-hung, cliff-side trail, which compares favorably with some of the mountain trails of the Cascades, along the Columbia River Highway in Oregon—and what more could be said for it? Very appealing, too, are the gleaming, shimmering waters that lave the sloping walls of solid rock over which they flow gently to the depths far below to join the classic Sugar Creek. Our morning stroll through the Shades terminated at the three springs marked, respectively, Youth, Beauty and Health. From all of them we drank zestfully and hopefully.

III.

On returning to the Inn at Turkey Run on Monday, a long distance call reached us, telling of the sudden death on Sunday of Edwin S. Mills at his farm home near West Newton, and asking us to have a part in the funeral service on Tuesday. So now, on leaving the Shades, we drove through Indianapolis to West Newton, where our friend had "walked through the valley of the shadow of death," and had feared no evil.

Just before the message came, we had been gazing in admiration at the majestic trees for which Turkey Run is notable—towering giants of Beech, Black Walnut, Sycamore and Ash, to mention a few of them. Immediately on getting the sad news, the words came to us: "And he shall be like a tree." How appropriate to the life of our friend, as we pointed out at the service. No finer tribute to the righteous man could the Psalmist make than to liken him to a tree, planted by rivers of water. "Only God can make a tree," and only God can make a true man.

Even as a tree is loved for the strength and security it gives, for the fruit of its branches, for the comfort of its shade, and for the beauty it contributes to men, so did Edwin Mills stand in his community for all these enriching qualities of life. Strong and stalwart in his integrity, well balanced in judgment, he was dependable in life's storms and emergencies. People trusted him and sought his helpful counsel. His personality radiated friendliness and good will. With his wife, he reared a family that is known for the fine contribution it is making to society. For this and for his civic interest and helpfulness, as much as for his modern and efficient methods of farming, was he awarded some years ago the recognition of "Master Farmer."

As we had walked through the dark depths of the Shades of Death, we had noted how the noble trees, with roots drinking from the life-giving stream, shot up through the shadows until their tops gleamed in the sunlight above. So with our friend. The roots of his being drew such strength from the waters of life that he, too, rose above the valley of the shadow, and triumphed in the sunlight of God's love.

TITHING BULLETINS AT A SAVING

At least $5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, Chicago, offers this saving when using its four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing thirty-two different tithing tracts at 20 cents. Please mention your denomination.

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Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

REASON AND RELIGION ARE COMPATIBLE

By Rev. Joseph McSorley, C.S.P.

Father McSorley is Associate Editor of "The Catholic World" and the author of a number of books on Catholic subjects.

Among things which students cannot afford to overlook is the right relationship of reason and religion. One may easily be misled into supposing that these are antagonistic, that there is the same sort of opposition between them as between science and superstition, between rationalism and piety. So untrue is this, that religion really finds solid support in reason. The Catholic Church, an outspoken champion of religion, is no less definite in her championship of the validity of reason. Not only does she insist that reason be respected; she actually teaches that no religion which contradicts reason can possibly be true.

It is common knowledge that the strictly rational philosopher will readily deduce from obvious phenomena the chief truths of natural religion. Observing the physical universe, he tells us that at the beginning of things there must be a self-caused Infinite First Cause—else we are unintelligently discussing an unintelligible universe. That law of all thought and of all experience, "Nothing comes from nothing," makes the existence of a finite physical being imply the existence of an infinite superphysical Being containing every possible perfection.

To this comment upon the visible world, the strictly rational philosopher adds his comment upon the universal phenomenon of human conscience—man's innate sense of the law, "Do right and avoid evil." For the moral law implies the existence of a Divine Being. Only to Him can the soul give supreme and unconditional allegiance. Only his will can be always and necessarily and perfectly right.

To these two conclusions, unspoiled reason leads us all. As rational beings, we cannot resist the urge to interpret facts; as moral beings, we must accept the interpretation which best explains them. Facing the visible world, each of us is driven to inquire into its origin—not merely to wonder about the constitution of the first particle of matter, or the nature of the first finite being, but to ask how these themselves began to be. Religion answers this question by saying—God. And we are under the necessity of either accepting that answer or finding another which, all things considered, is more reasonable.

It is the same when we seek for the origin of the moral law. Theorists may multiply gratuitous statements and interesting hypotheses about *mores* and folkways and primitive man; but, confined to strictly scientific data and to rigid logic, they have to admit that the most satisfying explanation of all the known facts is—God. Here again, the theory presented by religion is the most rational.

Can we defend any other procedure than that which faces all the facts and unhesitatingly draws the most satisfying inference? To refrain from drawing any conclusion whatever, would be unintelligent; to refuse through prejudice to draw the most reasonable conclusion would be dishonest. Of either defect, or both, we may be unknowingly guilty, of course; and, in that event, we escape moral blame. But the facts remain. The whole situation is fairly enough summed up in the statement that reason, honestly and intelligently employed, leads to God. Whatever puzzles remain unsolved by the religious theory, no other surpasses or even equals it in reasonableness.

Our reputation for honesty and intelligence is at stake, therefore, when irrational prejudice sways us from accepting the conclusion which — everything considered — is the best. When all is sifted and weighed and tested, religion which holds to an infinitely perfect God, is both more reasonable and more honest than irreligion which rejects Him. This, then, is a sound motive for believing.

TILL THE LORD EMBARKS

The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under him, pray him with all their hearts to abide with them. All days may seem alike, but the monotony of going on is different from the monotony of drifting. We must always keep in mind the courage-bringing fact that it is the will of God that we arrive in port.—John Pulsford.

CHURCH-STATE STRUGGLE A CENTRAL ISSUE

By Dr. Henry Smith Leiper

Dr. Leiper is Executive Secretary of the American Section of the Universal Christian Council on Life and Work. He is one of the best informed clergymen in this country on the church situation in other lands.

The Church-State struggle is not on the fringes of developments in Germany or Mexico today. It is at the very center.

No one can understand what is happening in either country who does not understand this. The reason is not far to seek. The totalitarian State recognizes nothing above or beyond itself. It is the final source of authority, the guardian of morality and the goal of all personal endeavor. The individual has no rights, no freedom of conscience, no appeal to anything above the State. God is to be permitted to remain in Germany only if he will salute Adolf Hitler. He is not wanted at all in Mexico where school teachers are being compelled to sign statements swearing that they are atheists. Russia has "abolished" God.

The object of this emphasis upon the State is to strengthen it as against all else. Many times in history the experiment has been tried of identifying patriotism and religious devotion. It is being tried in a new way, particularly in Germany, through the use of modern methods of propaganda, the press, the air, and the school.

The appointment of an official Philosopher for the Nazi party — Herr Rosenberg—is not a mere gesture. It is not an incidental happening, relatively unimportant. It represents the systematic determination to replace Christian ethics, standards, patterns of thought and life with neo-pagan ones. The latter conform without any qualification whatever to the ideal of the authoritarian, totalitarian State. Christianity will not conform so long as it is genuine. There is always a higher duty which the conscience of the sincere Christian is bound to recognize. Christianity, too, is universal. It teaches the brotherhood of man and cannot recognize the German Nazi nonsense about blood and race.

This past Easter season something almost unbelievable happened in Germany: a privilege, denied to Christians, was granted to pagans who openly denounce Christianity and all its fundamental teachings concerning man's duty to God and his fellows. At the Sport Palace

in Berlin on April 26th the leaders of the new pagans, Professor Hauer, and his associates were given a chance freely to advocate their doctrines. Twice during Easter week the air was available through the Propaganda Ministry, under "Mahatma Propaganda Goebbels" for speeches attacking Christianity and the teaching of the Churches. The same privilege was denied to the Church. Direct evidence of the way German pastors felt about this is afforded in the recorded telegraphic protest of the Wurtemberg Pastors addressed to Hitler himself. They call attention to the facts mentioned and state that they regard this as not in line with the promises made in the past.

Of course a part of the program includes the handling of youth organizations. Everyone who has followed events in either Germany or Mexico is aware that strenuous efforts are being made—as in Russia—to control the mind of youth. As a result of this, if it succeeds, the rising generation in each land will be made to worship the State—not by bowing or singing hymns to it, but by recognizing it implicitly and explicitly as the source of all the highest values and standards.

Leaders of the Christian forces within Germany are more and more disillusioned as to what is going forward. At first they were so enthusiastic about Hitler that they supported him without hesitation. They took him at his word with regard to the institutions of the Church. Now they see that the result of what has been started will be disaster for the Church in any and every form. Their opposition to him is still properly confined to the questions at issue between Church and State. But strenuous efforts are being made by the Nazi leaders to make such opposition appear as treason. As a result, as the world knows, many arrests have been made.

Notable as representing the Christian opinion of the opposition within Germany and of the Churches in other lands, has been the work of the Universal Christian Council. To this body, founded at Stockholm in 1925 and representing the beginning of a world federation of non-Roman Churches, has come the heavy responsibility of trying to maintain a friendly attitude toward the German people and of expressing the horror and dismay felt by all true Christians at what is taking place in the land of Martin Luther.

Those who care about religion and know that it alone can defend personal liberty and freedom of conscience in a totalitarian State will follow with concern the work which Churches, through this Council, are doing today. More depends upon it than meets the casual observer's glance.

FRATERNAL DELEGATES ARE APPOINTED

Meet These Visiting Friends at Sessions of the Five Years Meeting, October 22-28

Friendly fellowship at the sessions of the Five Years Meeting is always greatly enriched by the presence of fraternal delegates. Such is the official designation of those appointed to be present by Yearly Meetings not belonging to the Five Years Meeting group. That Friends may be acquainting themselves with these visiting Friends, by name, in anticipation of the pleasure of meeting them in person, we present the list as reported to us thus far.

It is natural that special interest attaches to the delegation of English Friends appointed by London Yearly Meeting. As dean of the delegation (the designation is our own) we have William F. Nicholson, Recording Clerk of London Yearly Meeting for the past eighteen years, accompanied by his wife, E. Marion Nicholson, also a fraternal delegate. She is an Elder and Overseer of her Monthly Meeting and President of a Women's Adult School. Others in the group are: Francis L. P. and Edith M. R. Sturge of Yorkshire, who retired two or three years ago from many years of service as Wardens of Woodbrooke Settlement; Eileen M. Theobald, who as Assistant Secretary of the Friends Temperance Union is co-worker with her father, J. W. Harvey Theobald, well known to many American Friends; Karlin Capper Johnson, at one time resident in New York State near New York City; Catherine E. Marsh, a London Friend; and Mowbray Thompson, Newcastle-on-Tyne, Home Service Committee Chairman and Clerk of Durham Quarterly Meeting.

From Dublin Yearly Meeting, the following have been named: Isaac Swain from Cork, Ireland, and John Henry Sinton and wife, Dorothy M. Sinton, from County Armagh in North Ireland. Isaac Swain is Professor of Geology and Geography at University College, Cork.

The Yearly Meeting of Friends in Cuba has appointed four members to represent it at Richmond: Henry D. Cox, respresenting our Mission Board in the Island, and native workers, Dr. Miguel A. Tamayo, Dr. Ramon Morell Agramonte and Dr. Francisco Gonzalez.

From far-away Syria and Palestine Yearly Meeting, Nasri Khatlar and Katherine L. Haviland, have been appointed.

Within our own national borders, Philadelphia Yearly Meeting has named the following delegates in which many familiar names are found: J. Henry and Jane W. Bartlett, Tuckertown, New Jersey; James W. Edgerton, Trenton, New Jersey; Lillian Edgerton, New York City; J. Passmore Elkinton, Moylan, Pennsylvania; Paul J. Furnas, Swarthmore, Pennsylvania; Walter W. and Olive R. Haviland, Lansdowne, Pennsylvania; Naomi B. Kelsey, Haverford, Pennsylvania; Robert H. Maris, Wilmington, Delaware; Caroline L. Nicholson, Westtown, Pennsylvania; Joseph and Mary Emlen Stokes, Moorestown, New Jersey; Agnes L. Tierney, Germantown, Pennsylvania; James G. and Ruth R. Vail, Media, Pennsylvania; David G. and Florence P. Yarnall, Wallingford, Pennsylvania; Eleanor Cadbury, Germantown, Pennsylvania; Richard H. Rhoads, Moorestown, New Jersey; Joseph E. Platt, Pendle Hill, Wallingford, Pennsylvania.

JUST A LITTLE LAD

He was just a little lad, for all the days of his journey on earth were less than a year and a half. Yet from him we learned valuable lessons. For weeks the fatal malady had been growing on him. The glands of his neck were greatly enlarged. We noticed his little smile, how puckered it was for he scarcely opened his mouth as he smiled. We now know that he smiled even though it hurt. Now he has passed the problem to his parents—can they smile when it hurts?

One can look at the vacant crib and in memory watch him awaken. Without a sound he would get up, look about the little bed and if his bathrobe were there, he would get it and hold it up. Then he would help put his arms in the sleeves. With the bathrobe fastened he would hold up his arms for you to take him. He had done his part and counted on mother and father to do theirs. Can we do our part in the conquest of life, then hold up our arms to our Heavenly Father, counting on him to do his?

How often, out for a walk, going to the store, he would hold with a tight grip on our finger. But somehow our other fingers closed around his wrist. Often he might have fallen were it not for this grip, for he was just a little lad. It isn't so necessary that you and I grip our Father's finger, however tightly, as it is that we let him hold our wrist. Our laddie always hated to turn and start back home, he loved so much to walk; but his protest was soon over. Can you and I let our Father lead us in paths we do not choose, and not protest over much?

Eighteen months is a short time to live—too short it seems. But even a little lad can lead others to a greater knowledge and a closer walk with God if they will but follow.

M. H. H.

In a Broadening Scope

A Report of North Carolina Yearly Meeting

A BROADENING of the scope of its interest characterized the sessions of North Carolina Yearly Meeting, held at Guilford College from the 6th to the 11th of August.

This was first felt when the foreign epistles were read. These elicited heartfelt sympathy in the trying problems that confront Friends in other lands.

Information concerning the All Friends World Conference in 1937 again enlarged our view. Mary M. Petty, one of our representatives on the Conference Committee, was given a minute to visit four Yearly Meetings of the Five Years Meeting and of the General Conference.

As usual the reports of the Missionary Committee and of the American Friends Service Committee took us beyond our local interests. Merle L. Davis, Administrative Secretary of the American Friends Board of Foreign Missions, helped in the interpretation of the former.

The Interracial Committee's report was unique. Extracts from a pamphlet published in 1848 by North Carolina Yearly Meeting on "Slavery within its Limits," were read by the Chairman, Clara I. Cox. This historically valuable paper she presented to the Yearly Meeting. This gave many instances showing how early North Carolina Friends developed a conscience concerning slavery. The interest of Dr. Charlotte Hawkins Brown, President of Palmer Memorial Institute at Sedalia, North Carolina, and of five of her young men students in these bits of history about the relations of North Carolina Friends with their race, illuminated the sense of the value of these records. The devotional period that morning was led by this trained and devoted colored woman. She quoted with telling effect, "Though I feed pigs with my hands, nothing can hinder my soul from converse with angels." The atmosphere of serious devotion was intensified as these youths sang three spirituals before the talk of their leader, and closed the worship period with a hushed rendition of, "Swing Low Sweet Chariot."

World Peace might be called the keynote of this Yearly Meeting session. Echoes of the Institute of International Relations held at Duke University in June were heard, but the clearest echoes were from the living exhibits of that Institute—Dr. Elbert Russell, its Dean and one of the leading speakers, and Jeanette Rankin, former congresswoman, the only woman who had the privilege of voting against the entry of the United States into the World War. She is now connected with the National Council for the Prevention of War. On two evenings she gave a ringing and practical message and in connection with the program of the Board of Religious Education she talked about the value of peace education. To quote but one sentence, "We must do something every week to prevent war."

Agreeing to join the North Carolina Council of Churches, now in process of organization, was a step outside denominational bounds. The Clerks, Samuel L. Haworth and Alice Paige White, were appointed as our representatives.

The vivid summary of the American epistles brought us into closer harmony with our sister Yearly Meetings as did the presence of visiting Friends—Byron L. Osborne from Cleveland, Ohio; Alice Woodard Hunt from Fountain City, Indiana, and Merle L. Davis, representing the Five Years Meeting Board of Missions—all with minutes. Isabell H. Clark of Bell Monthly Meeting, California, and Fremont B. Milner of Leesburg, Ohio, were also welcomed. Dr. Raymond and Helen T. Binford gave occasional contributions from their recent contacts with all varieties of Friends from Maine to California.

The following were appointed delegates to the Five Years Meeting: Clyde A. Milner, Samuel L. Haworth, D. Vergil Pike, Murray C. Johnson, J. Waldo Woody, Lewis W. McFarland, Byron Haworth, Clara I. Cox, Elbert D. Newlin, Tom A. Sykes, Rosa N. Edgerton, Bertha V. Smith, Cora Lee Gardner, Clifton C. Pearson, Hope Hubbard, and Milo S. Hinckle. Alternates: John T. Lane, Calvin Gregory, Herman Parker, Alice Dixon, Lela W. Welch, Alice Paige White, Mary M. Petty, Joseph D. Cox.

The appointment of Murray C. Johnson as Field Secretary for all departments of work in the Yearly Meeting marked a new step.

As Lewis W. McFarland gave his report terminating his period of twenty years of devoted and efficient work as Evangelistic Superintendent of the Yearly Meeting, numerous heartfelt tributes of appreciation were voiced, especially from the pastors who had enjoyed his guidance and cooperation. During this twenty years the number of members has grown from 8,035 to 11,021, monthly meetings from 54 to 67, and pastors from 16 to 35. The Statistical Secretary reported a net gain this year of 120.

A Pearl Medal Contest by seven young people, in conjunction with the Woman's Christian Temperance Union, was put on by the Committee on Prohibition and Public Morals.

The Board of Religious Education had done an effective piece of work in leadership training through the services of Marie Cassell of Centerville, Indiana, for two months.

The morning when the educational reports were given was especially thrilling. Dr. Clyde A. Milner's report at the close of his first year of service as President of Guilford College showed progress in many lines. The work on the Centennial Program to culminate in 1937 is going forward. Guilford is gaining greater prestige, especially as the academic program inaugurated a few years ago is being perfected. On Saturday evening a "little commencement" was held at the close of the Summer School. Two students received an A. B. and one a B. S. degree.

Each morning a soul stirring half hour of devotion followed the business session. Three of these were led by Francis C. Anscombe. To quote one sentence, "God works, not by magic, but by law as each one lets his life work out that law." On another day Elbert Russell made us want to follow Jesus in his joyous service of love as he shared the sorrow of the world when "he touched the bier."

The Friday evening session of the Yearly Meeting was featured by the reports of the Christian Endeavor and Young Friends Activities. Then Elbert Russell brought a message on the importance of the inner life. "If Quakerism is not merely an heirloom but part of the practical furnishing of our lives, piety and religion may again come together."

Although the business session closed on Saturday, Yearly Meeting Sunday was a time of great spiritual blessing and of social blessing, too, as Friends and near-Friends came together in great throngs to listen to the messages and to hold reunions over their generous picnic lunches; also to stroll about the campus, never more beautiful due to frequent rains and the recent landscaping, done through the help of the Soil Erosion Service.

ALICE PAIGE WHITE.

GIVE US A SLOGAN!

Community parades are being planned for Armistice Day and we need your suggestion for dynamic slogans for posters and banners, pertaining to any phase of activities for prevention of and preparation for war. You are invited to send the exact message which you would be willing to carry were you participating in a parade on Armistice Day. Make it brief and mail it at once to Poster Parade Department, care of *Friends Intelligencer*, 1515 Cherry Street, Philadelphia, Pennsylvania.

IOWA YOUNG FRIENDS ON CHURCH FRONTIERS

The annual Young Friends Conference of Iowa Yearly Meeting was held at Bear Creek, Iowa, July 29 to August 1. Paul and Alice Barnett, pastors, with the Bear Creek community and Earlham Friends, were the gracious hosts.

There was a marked spirit of cooperation and unity, the result being four days of inspiration, education, spiritual help, fellowship and fun.

A most interesting and altogether worth while program was built around the theme, "Young Friends on Church Frontiers," with leadership that gave a Christian interpretation of life and set forth the church frontiers, stimulating a desire for positive participation in a frontier religion as conceived by Quakers.

The devotional half hours each morning were unprogrammed, being in charge of a different leader each morning. They were followed by lectures by Carl D. Byrd of Marshalltown. These were most ably presented and as he transmitted thoughts from his well-stored mind, ways opened in which consecrated workers may be pioneers in a virile Christian service.

Bible study classes were in charge of Irma Guthrie of LeGrand, and H. Millard Jones of Minneapolis, Minnesota, the former instructing the young people and the latter the adult group in courses that were inspirational, educational and conducive to a more carefully planned study of the scriptures.

Interesting classes each day from 10:30 to 11:30 were as follows: Home Building, Estella Foxworthy, Arnolds Park; In Worship, Orval Dillon, Rubio; Living Testimony, Pres. Randolph Pyle, Oskaloosa; Life's Work, Guy W. Solt, Grinnell. All presented their courses of study most acceptably; thus it was, a time well spent with helpful answers to problems meeting individual needs in these different phases of everyday living.

The open forums were times of worth while discussions under the following leadership: High School, Ermin Perisho, Oskaloosa; College, Percy Thomas, Des Moines; Adult, Richard R. Newby, Des Moines. The enrichment of these discussions was enhanced by the contribution on the part of the leaders who guided the trend of the discussions and helped in making constructive conclusions that the church may move forward as one body on the future frontiers.

Vespers, at sunset, with Friends seated on the ground, under the open sky, surrounded by tall lofty trees, were most impressive as "the Presence in the Midst" was felt, and out of the silence those who felt led, voiced expressions of praise and gratitude. And as verses of familiar hymns were sung softly in unison, one sensed the beauty of being alone together with Him in the realization of yielded spirits in communion with Him who hath so "fearfully and wonderfully" made us. At the close of the last vesper service all sang "Blest Be the Tie That Binds"—with the entire group encircling the Yearly Meeting Superintendent, Richard R. Newby, who closed this service with prayer.

Drew Young and John Woods, visiting Friends in the interest of Peace, were welcome guests. Their splendid addresses with timely information sensitized the listeners to the necessity of being alert to, and active in this vital issue of today.

The service of Allen and Izetta Reynolds of Weldon, in their helpful contacts with the young people in the capacity of deans, was much appreciated.

Randolph Pyle, President of William Penn College and Professor Ermin Perisho gave helpful information to prospective students, and it is hoped and expected that a bigger and better year is just ahead for the students of the College.

The recreation hours each afternoon in charge of John Baxter of Linden and Mildred Hinshaw of New Providence afforded much pleasure, in competitive sports between the groups of Birds, Cats, Foxes, etc., with the Foxes, named for George Fox, winning most everything in the finals. On Wednesday evening, a picnic and interesting toast program was enjoyed.

Music for the Conference was under the able direction of Waldo Reece of Earlham with his daughter Mildred at the piano. The last session on Thursday night was the climax with Richard R. Newby presiding. He heartily spoke in appreciation of all who had helped in making the conference a success, and especially of Charles Thomas of Bangor, Chairman, who so splendidly presided at all sessions and who contributed so much to the making of a worth while conference.

Frederic Carter of Oskaloosa, whose evening addresses were so fitting, gave a powerful address in this last meeting, ending with a beautiful consecration service to which the young people responded, going from this Conference into their different fields of service, with greater zeal, with surrendered lives to meet the frontiers in this day of Quakerism, giving of themselves in the upbuilding of Christ's kingdom on earth.

Grinnell, Iowa. VERA S. WILLIAMS.

SCIPIO QUARTER ENJOYS HELPFUL SESSION

Scipio Quarterly Meeting, held at Perry City, N. Y., Sunday, August 4th, was very well attended, nearly half of the large audience being composed of children and young people. The usual Bible School session preceded the meeting for worship at which William J. Reagan brought a most helpful message on the interruptions of life, and how to turn them to account for righteousness, and service and spiritual growth. Pauline Spencer of Whittier, California, sang most acceptably, and a hymn was sung by the young people's choir. At the afternoon session, Jesse Stanfield made a strong plea for old-fashioned evangelism adapted to the various needs of individuals in modern life. William Reagan and H. Clark Bedford followed, emphasizing the great need today of personal religious experience, and efficient leadership toward this end.

A number of "visiting friends" brought inspiration from outside the group, afforded new and interesting contacts for many, and stirred all with a feeling of new responsibilities and privileges in consecrated living. William J. and Florence Reagan, former pastors of Poplar Ridge, who are always welcomed heartily; Jesse Stanfield with his wife and family from south Virginia, for several years a pastor in New York Yearly Meeting; H. Clark Bedford with his wife and two daughters formerly of Iowa, now living in New York State, and the father of Esta Haworth; Harold and Pauline Spencer from Whittier, California, whom we welcome most heartily while they are studying at Cornell University; and Earl Winter, Indiana, husband of Ruby Gilmer, resident minister at Perry City, for a number of years, while engaged in Religious Education under Enfield Larger Parish. Our most hearty congratulations to these two young people.

Cecil and Esta Haworth came to us in June, and are already filling a large place in the Meeting and community.

The Poplar Ridge, New York Meeting, included in the Southern Cayuga Larger Parish, has joined in summer Sunday evening Vesper services held on a private lawn overlooking Lake Cayuga.

About fifteen young people of the Meeting, with their pastors as chaperons, spent a week-end recently in a cottage on Lake Owasco.

The Vacation Bible School under supervision of the pastors, Cecil and Esta Haworth, was conducted for three age groups: one class each in Junior, Primary, and Beginners Departments. The large number who had perfect attendance showed the interest and enthusiasm of the children for their study. At a closing program the little tots delighted the audience with their informality and "unplanned" responses; the Primary group gave a typical scene from Hebrew family life; while the Juniors gave a resume of their study in the form of a pageant.

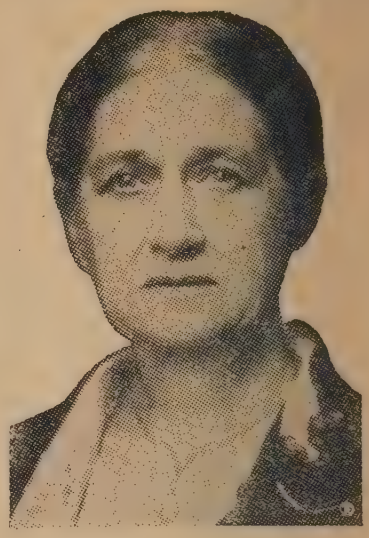
KANSAS YEARLY MEETING C. E. CONFERENCE

Early in the afternoon of August 6, the Christian Endeavorers of Kansas Yearly Meeting began gathering for their annual conference at Camp Wood. By evening, Christian Endeavorers, two hundred and forty strong and representing fourteen Quarterly Meetings from the Gulf of Mexico to Nebraska and from Missouri to Colorado, had assembled on the conference grounds. Special praise is due the seven from Friendswood, Texas, who came nine hundred miles to be in attendance at this, their first conference. The presence of seventeen pastors was much appreciated.

The theme of the conference was "Jesus Calls Us." Frank Davies, Kansas Yearly Meeting Superintendent, brought evangelistic messages which were heart-searching and uplifting. Gervas A. Carey, head of the Biblical Department at Friends University, had charge of the expository hour. His theme was "Scriptural Foundations for Friends Doctrine." Fred R. Newkirk and Estella Garrison taught Youths' Problems classes. Vital problems were discussed along moral, social, and spiritual lines. Fred McKinney's class, "Jesus Calls Us to World Evangelism," challenged young people to give themselves whole-heartedly to Christ's spirit of missions. "Jesus Calls Us to Vital Christian Endeavor," was presented by R. S. Nance, Kansas Field Secretary of Christian Endeavor. The Quiet Hour centered around the theme of prayer, praise, and practice as an essential means of growth and usefulness in Christian living. Lela Gordon lead this devotional period.

We rejoice that we have had three days of splendid social enjoyment and priceless spiritual upbuilding, and pray that we may serve our Master more faithfully the coming year than ever before.

Their Golden Wedding Day



Ancil E. and Ruth H. Ratliff celebrated their golden wedding at their home in Fairmount, Indiana, Tuesday, August 13, amid the congratulations of their friends. After a dinner served to the family and a few personal friends, almost one hundred other persons called in the afternoon and evening to share in the celebration.

A toast program followed the dinner, and vocal music was furnished both afternoon and evening by Cornelia Bond and Leora Bogue of Fairmount, and Josepha Ratliff of Cassopolis, Michigan. Many greetings, telephone messages, and telegrams were received from friends not able to be present.

These honored Friends have from their youth been active members in the Society of Friends. Ruth Harvey Ratliff was a sister of the late Enos Harvey, a well known minister. In meeting work, Ancil Ratliff's special interest has long been in Religious Education. He is a member of the Indiana Yearly Meeting Committee, and for fifteen years was a member of the Executive Committee of the Board of Religious Education of the Five Years Meeting, and visited many Yearly Meetings from coast to coast in the interests of the work. For a number of years he was Presiding Clerk of the Yearly Meeting body on Ministry and Oversight.

Six children, interested and active in Christian service, bespeak the kind of home influences which have been thrown around them. A daughter, Ina McCracken, and a son, Willis Ratliff, live on farms near Fairmount. Carrie, wife of Dr. J. P. Seale, Fairmount, has been Recording Clerk of Fairmount Quarterly Meeting for many years. Alice Ratliff is Principal of Friendsville Academy in Tennessee. Pauline, who teaches in Marion, is Superintendent of the Bible School of the Fairmount Meeting. Eurah, wife of E. Howard Marshall, a teacher, resides in Chicago.

SOME FACTS AND FIGURES FROM MUNCIE

A Muncie, Indiana, Friend with a flair for statistics has compiled some interesting and pertinent records from facts and figures pertaining to the Friends Memorial Church there during the past year. . . . The meeting membership, increased by a net gain of thirty-three during the last twelve months, is now 1074. Within the meeting eight members have died, while seven have been entered as associate members. . . Enrollment in the Bible School is 605, with an average attendance of 319. Total attendance for the past year was 17,067 of whom 793 were visitors. Bible School collections for the period were $712.09. All of the Christmas and Easter offerings go to support our Missions, while five of the Bible School classes and the Christian Endeavor contribute regularly to the mission work in Jamaica. . . . Muncie Young Friends are an active group, keenly interested in the various phases of past and present Quakerism. They send delegates to all the Quarterly Meetings, to Indiana Yearly Meeting, and to the Young Friends Conference of Indiana Yearly Meeting, at Dewart Lake. This year, thanks to the generosity of the fourth and fifth divisions of the Ladies Aid, which gave them the proceeds from a penny supper, they were able to send a representative to the International Christian Endeavor Convention at Philadelphia.

PLAN FRIENDLY VISIT

Platte Valley Quarterly Meeting was held July 20 at Community Friends Meetinghouse north of Central City, Nebraska. The Meeting on Ministry and Oversight discussed "The fostering of worship in the home. What is its relation to the cooperation of youth and age in the local church activities?" Harold Myers of Providence, Rhode Island, brought the message at the eleven o'clock meeting. At the business session plans were made for a delegation from this Quarterly Meeting to make a "Friendly visit" to Hiawatha Quarterly Meeting within the next few weeks.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

SERMONS ON THE LORD'S PRAYER

BY CLOVIS G. CHAPPELL

Cokesbury Press, $1.50

Dr. Chappell writes interestingly and instructively. This book of sermons is, in reality, a portrayal of Jesus as a man of prayer. The author has not attempted logically to convince his readers that prayer does things. He has made no effort to show that prayer is "scientifically" rational. He has not even exhorted people to pray. He has done something better—he has shown that Jesus, the ideal for every true Christian, prayed. Prayer is, therefore, a part of the Christian way of living. To follow Him who is always leading the way for Christians, prayer should have a place of emphasis.

The book is divided into four parts. Part I: Jesus the Man of Prayer. In this section it is pointed out that Jesus had his entire life marked by prayer. Part II, which embraces the major part of the book, deals with "The Model Prayer,"—the Lord's Prayer. How well this prayer is presented may be seen by the titles of the chapters: "Pray as Sons," "As Brother," "For Reverance," "For the Kingdom," "For Obedience," "For Bread," "For Forgiveness," "Against Temptation," "For Deliverance."

Part III presents a single chapter on, "A Prayer of Thanksgiving." Part IV: "Jesus Praying With His Disciples." Here Jesus is pictured as praying for himself, for our keeping, offering a prayer of confession, for our joy, and our sanctification.

Not only is this book a new chapter on the place of prayer in the life of the Christian, because it was in the life of the Christian's Lord, but many sidelights on the life, teaching and nature of Jesus and his disciples are strikingly recorded.

SOCIAL SALVATION—A RELIGIOUS APPROACH TO PROBLEMS OF SOCIAL CHANGE

BY JOHN C. BENNETT

Chas. Scribner's Sons, 216 pp, $2.00

This May choice of the Religious Book Club is the book eagerly awaited by those who have known John Bennett and are indebted to him for his keen handling of the problems of Christian thought in the classroom, on the platform, and in the religious press.

With characteristic athletic terseness and clearness, the writer handles his subject in six chapters: Sin and Social Evil, The Interdependence of Individual and Social Salvation, The Relevance of Jesus for Society, The Church as an Agent for Social Salvation, The Search for a Social Eschatalogy, and How God Works in Society.

Salvation, for the writer, is not merely a legal status known to God alone, nor a change in the inner substance of the individual which is beyond observation. "Salvation for the individual is to be on the way now to ever higher and expanding life. . . Salvation for the individual must include integration of his personality on a level on which he included within his own interests the welfare of an ever-widening circle of persons, and on which he is in right adjustment with God who is his real environment."

Individual salvation is both dependent upon social change and social change is the fruit of individual salvation. He blasts the half-truth that individuals can rise above any combination of social circumstances. Unemployment, for instance, "may lead to the kind of despair which darkens the home so that children grow up without enough of that early joy which is a part of their birthright, and which provides the background for the faith which can later free the spirit in the face of the inevitable tragedies and frustrations of life." Similarly the circumstances of poverty, wealth, the concentration of power, war, the dominant expectancy of a profit-seeking society, and the blinding effect of a depersonalized society warp the souls of all but saints, and "it is not enough for the world to be a gymnasium for saints. . . Jesus was interested not primarily in the strong but in the weak."

Convincingly he shows the insufficiency of other half-truths about salvation, such as, that since individuals control institutions, it is enough to change individuals; and with equal force he shows up the half-truth of the presumption that you can change society without changing individuals. "The integrity of the Christian depends upon what he does with the injustices which are the other side of his own privileges, and about the conduct of the groups which are controlled by the public opinion of which his opinion is a part."

The chapter on The Church as an Agent for Social Salvation, will be felt by readers to be a balanced and persuasive statement of the Church's function. A much-needed note of optimism runs through it all that the Church can be and is a significant power in social salvation—as a protection against war, and if worst comes to worst, as a force making for healing and reconstruction; as a protection against the totalitarian State, and as a living force in the economic struggle. The discussion of the Social Strategy of the Church is a word for which sensitive Christians are hungering and thirsting.

The modern obsession with the idea of progress is critically examined, and the valid residue of the idea stated in a way that leaves the future open. The reader feels that he has been led through a satisfying exploration of the question of how God works in the social order. Here, too, is a warning to those who are certain that God's will is driving them to forms of "action" which set violence in motion. This tendency should not be allowed to give men too easy an excuse for initiating policies which make them the violent instruments of God's judgment. "It is difficult to say how far He wills the specific methods by which evil is destroyed in a particular case any more than He wills the evil itself."

In the sweaty confusion of thought in this region, this book is like a refreshing intellectual bath. One wishes that everyone earnestly seeking to know what is the sphere of the Christian and the Church in a changing order would read this vigorous contribution from the pen of this brilliant Quaker-Presbyterian scholar.

W. BRUCE HADLEY.

Baltimore, Maryland.

WAYS OF PRAYING

BY MURIEL LESTER

Cokesbury Press, $.35

This delightful and refreshing little brochure comes to us from the pen of Miss Muriel Lester, a noted British religious leader who is now paying a visit to many of the larger cities of this country.

The gist of the author's thought is that a Christian should in a literal sense, "pray without ceasing." She tells how this may be done, even among the busy cares of the work-a-day world.

This book is good to read when one is especially weary and heavy laden; or give it to some friend who is burdened with life's cares.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

QUAKERDOM · AT · LARGE

Yearly Meeting treasurers and AMERICAN FRIEND subscribers may at first be confused on receiving communications hereafter bearing the signature of Edna Bullerdick. Such confusion may easily be cleared in advance by reference to the marriage notices to be found in this issue. It will be the same Edna by another name.

* * * *

Friends throughout American Quakerdom who remember the visit of the nine Austrians to this country two years ago, will be interested to learn that Riki Teller, the Austrian leader of the group, was married on August 11 to Baron Wolfgang Appel. Herr Appel has been an active member of the Centre Forum Club. The Appels will make their home in the Vienna district; and Riki will continue her connection, which is of several years' duration, with the Friends Centre there.

* * * *

Homer L. and Edna Morris, of Pendle Hill and Philadelphia, accompanied by their son James, spent several days in Indiana the fore part of August while on vacation. While at Fairmount they attended a reunion of students of Fairmount Academy. On the evening of August 14, Homer Morris spoke to a group of Richmond Friends, gathered at the home of Florence and Ruthanna Simms, on recent phases of work carried on by the American Friends Service Committee, with special reference to the work camps in progress this summer.

* * * *

On their way westward to Nebraska, and then to their ranch home near Fort Morgan, Colorado, Daniel and Elizabeth Marsh Jensen stopped overnight with Richmond friends on August 3. Present and past members of the Central Office Staff, with which Elizabeth was formerly identified as Young Friends Secretary, gave them a picnic supper on the lawn of the Simms home on College Avenue, and as a wedding gift, presented them with a painting depicting an Indiana scene of woodland and stream, from the brush of a Richmond artist.

* * * *

Information received through O. J. Marshall, Wessington Springs, and Elizabeth A. Hanson, Stickney, indicates that, after all these years of visitations of drougth and grasshoppers, things are not going as well with Friends in that section of South Dakota this year as we had hoped. As a result of continued dry weather, following the rains earlier in the season, and of the reappearance of the dreaded "hoppers," crops are again distressingly light. Quite characteristically of them, however, South Dakota Friends continue to "hold on with hopeful hearts."

* * * *

In recognition of their fiftieth wedding anniversary, Jesse A. and Luella P. Henley were tendered a reception on July 29 at the home of their daughter, Laura Brown, in Whittier, California. Many friends called to extend congratulations and express appreciation of this worthy couple. The Henleys were married at Deep River, North Carolina, and for some time were connected with Guilford College. Later they removed to Richmond, Indiana, and then, six or eight years ago, to Whittier. Their children were privileged to be with them to participate in this and other joyful occasions connected with the observance. They are: Anna Coble of Guilford College, North Carolina, Marvin Henley of Fountain, Colorado, Joseph Henley of Cleveland, Ohio, Laura Brown of Whittier, and David E. Henley, of the Whittier College Faculty.

NEWS OF OUR MEETINGS

Dublin, Indiana's, first Church Vacation Bible School, which has just been conducted as a community church enterprise, proved a great success. The average attendance for the two weeks was ninety-seven. It was held in the Friends meetinghouse and all the teachers were Dublin Friends.

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A pageant representing an old time Preparative Meeting was enacted by Center Meeting Friends, appropriately garbed in Quaker gray, at the all day gathering held August 4, 1935, to celebrate the seventy-fifth anniversary of Center Meeting, southwest of Indianapolis. Regular Sunday morning Bible school and church services, in charge of the pastors, James Carter and wife, and a basket dinner in the church basement preceded the pageant. During the afternoon, letters were read to the many present from former members of the Center Meeting who were unable to attend. Center is in Fairfield Quarter of Western Yearly Meeting.

* * * *

L. Clarkson Hinshaw and wife, recently of Berkeley, California, who have been spending several weeks at Haviland, Kansas, visiting relatives and friends, are removing to Huntington Park, California, to accept the pastorate of the Friends Meeting of that place. Clarkson Hinshaw's messages and presence have been an inspiration to Haviland Friends in their meetings for worship. . . . Errol T. Elliott, of the Five Years Meeting staff, spoke on July 28, to Haviland Friends in their Sunday morning meeting. His message was uplifting and well received. . . Gorman Y. Doubleday, pastor of the meeting, and his family are spending their vacation in Colorado.

* * * *

Earl Edwards and Dorwin Cartwright, members of the Peace Caravans assigned to work in Iowa, spent ten days in Marshalltown recently. In addition to their general speaking engagements, they talked over KFJB each afternoon for one week. . . . The Marshall County Council for the Prevention of War met at Marshalltown Friends Church for their quarterly meeting, August 6. In the reorganization which ensued three Friends, Wendell P. Maulsby, George Lewis and Russell Harding, were chosen to hold the positions of chairman, assistant, and secretary-treasurer, respectively. In the program which followed, Louise Johnson, of LeGrand, gave a peace oration, and Carl D. Byrd, pastor of the Friends Meeting at Marshalltown, talked on his impressions of the Grinnell Institute on International Relations. . . . Marshalltown Friends joined in the union services sponsored by the Ministerial Alliance and were asked to arrange the services on the first Sunday in July, August, and September. . . . In an attempt to prepare teachers and other church workers for service in the Bible School, fifteen members of the Marshalltown Meeting, with Carl Byrd as their leader, have organized a special class in "Our Pupils and How They Learn."

* * * *

A successful Daily Vacation Bible School was held at Northbranch, Kansas, June 17-28. Ninety-two children were enrolled, fifty-three of whom received a reward for never having been absent or tardy. Twenty-one were from neighboring churches that were cooperating with the Friends Meeting, while the other seventy-one were either members of the Friends Sunday School or had no regular church affiliation. The school was divided into five groups all of which assembled in the morning for a twenty-minute chapel period. Each of the five classes had memory work and Bible study, missionary lessons, handiwork, and recreational periods. The L. T. L. was conducted in connection with the school. The cost of the school was more

Your Dollars can Release Duplicate Dollars

for the use of The Biblical School of Friends University.

Some years ago Dr. William L. Pearson solicited names towards a $50,000 endowment for a Professorship of Biblical Theology in in Friends University. At that time the total of $7,482 was secured. This sum was placed in the First National Bank of Wichita as a Trust to be delivered to the Board of Directors of the college when it reached $25,000 by interest accumulation and additions. Later, Edmund Stanley left a bequest of $1,000 to complete the fund when it reaches $24,000. By accumulated income alone, the Trust had grown to $11,670.91 prior to the recent resumption of solicitation. Since the half-way goal has been passed, the completion of the Trust fund affords an opportunity to make dollars do double duty in securing productive income for the Biblical School.

Checks should be made payable to The Pearson Trust, Friends University.

For further information address—

GERVAS A. CAREY, DEAN
THE BIBLICAL SCHOOL — FRIENDS UNIVERSITY
WICHITA, KANSAS

than met by the daily offerings of the children and by the amount collected at the Sunday night program which, along with the Saturday forenoon picnic for the children, marked the close of the school.

* * * *

Noblesville, Indiana, Friends have recently had the privilege of hearing Philip Lee, pastor of the Union Christian Chinese Church in Chicago, and two of his Chinese assistants, give a program in the interest of international and interracial harmony and good will, and of hearing Bertha Randall, of the Gray Meeting, speak on Peace. . . The Father and Son Banquet sponsored earlier in the summer by Noblesville Friends was a successful and enjoyable occasion. . . William J. Cleaver, pastor, and his wife, have accepted the unanimous invitation of the members of the Noblesville Meeting to remain with them for another year. They will move soon from their home in Carmel to the parsonage in Noblesville.

* * * *

Bloomingdale Quarterly Meeting met in Bloomingdale, Indiana, (Western Yearly Meeting) August 3rd, with a good degree of interest manifest in the different sessions. J. E. Reitzel, chairman of the Yearly Meeting Committee on Religious Education, was the speaker from outside. He brought practical and inspiring messages on this department of work. Following the noon lunch around picnic tables under the trees, Friends assembled for the business session. Each department of work presented its annual report. Names of superintendents of departments and officers for 1935-36 are: Evangelism, Sibyl J. Haworth; Religious Education, Leland Chapman; Peace and Literature, Mary E. Chapman; Prohibition and Public Morals, Guy Lindley; Missions, Nora Cosand; Stewardship, Grace Dooley; Young Friends, Laura Williams; Statistical Secretary, Aileen Nelson; Bertha Ballard Home Advisory Committee, Eva Woody; Quarterly Meeting Treasurer, Cloyce O. Maris; Benevolence Treasurer, Mearl Lindley; Presiding Clerk, C. L. Coffin; Recording Clerk, Edith Davies. . . . Lyman G. Cosand will continue as pastor of Bloomingdale local meeting, and other pastors in the Quarter will be the same as last year, viz: Marshall, Edward M. Woodard; Rush Creek and Tangier, Nathan Pickett; Coloma, Ernest Kivett; Benson Chapel and Providence, Pauline Guyer.

* * * *

Unadilla Meeting, of New York Yearly Meeting, has sponsored during the summer months a series of special Sunday evening services which have combined in an attractive manner music, drama, and oratory. One of the recurring topics of the series has been Temperance, which was stressed by Anna Vore, president of the W. C. T. U.; by the local pastor, Henry M. Vore; and by Louise Quimby, the Monthly Meeting Temperance Superintendent. Visual interpretation of the messages of these speakers was given by the young people's dramatization of Daniel 5. A worth while program was arranged by Erma Quimby, president of the Missionary Society, while Lawrence Shields, Monthly Meeting Peace Superintendent, spoke concerning the peace problem and its bearing on international relations. Dramatizations of Bible readings in harmony with the message of the evening were given by the young people of the church on two occasions.

* * * *

The Lynn Grove Quarterly Meeting Prohibition and Public Morals Declamatory Contest was held at the Lynnville, Iowa, Meetinghouse on the evening of August 11, with contestants from all the meetings in the Quarter participating. Annette Russell of Sugar Creek won first place, and Edna Hadley of Searsboro, second, and thereby the right to go to the Yearly Meeting at Oskaloosa to speak in the contest between the Quarterly Meetings.

* * * *

To show their heartfelt appreciation of the long and faithful service of their pastor, Isaac Morris, who has been a member of their meeting since boyhood and their pastor since the years of his early manhood, Friends of Beech Grove Meeting, near Paoli, Indiana, held an all day's meeting, August 4. They were joined in this homage by many relatives and Friends from other nearby meetings. At the basket dinner which followed the regular Sunday services, the Sunday School presented Isaac Morris with a large and beautiful cake decorated with eighty candles, in honor of his birthday anniversary, August 7. In the afternoon meeting, E. Partington, pastor of the Paoli Meeting, spoke appreciatively and appropriately of Isaac Morris' long years of Christian leadership as pastor and Bible School teacher. The special music provided for the afternoon program was much enjoyed.

THE FELLOWS AT MIAMI QUARTERLY MEETING

Henry C. and Melissa S. Fellow of Wichita, Kansas, and Bella Vista, Arkansas, had the great pleasure of being guests at the recent sessions of Miami Quarterly Meeting, held at Miami, Oklahoma, and contributing something to the interest of its various sessions held August 2, 3, and 4. On August 1, Clarence Griffith living north of Wyandotte came over in a car and took them to the lovely country home of the Griffiths where they were entertained as guests most hospitably and conveyed thence to the various sessions ten miles away.

Following the afternoon session, on Sunday, the guests were taken in hand by the missionaries at Wyandotte, Russell and Vera Carter, and were graciously entertained in the Mission home with far-famed Hoosier hospitality.

On Monday morning they enjoyed the very great blessing of visiting a number of Indian homes and observing the contacts made by the missionaries with the Indians. They saw commendable progress being made by the Indian mothers in keeping their homes tidy and cleanly and noted the many provisions which were being canned for the coming winter. A number of the children showed an encouraging aptness in their educational

progress, some of them even being superior to their white schoolmates.

The visitors paid a pleasant call on the veteran missionary, Harvey Wallace, and family at Council House. In the afternoon the Indian farmer, John De Vore, who has long been a friend of Friends University Museum, took Henry C. in his car and collected three hundred and fifty valuable Indian artifacts from the Senecas to be placed in the contemplated Harvey Wallace Memorial Case in memory of his forty-one years of service as a missionary to the red man. This case will be built entirely by free will offerings of all who are friends of the Indian and in appreciation of Harvey Wallace's long and eventful life. Henry C. Fellow and Mark A. Reeve, Curators, have striven earnestly for six years, gratis, to build and fill artistically a large number of cases in the Museum as funds were supplied outside the University's resources. Any person or society having a contribution for the Wallace case may send the same to Mark A. Reeve, Curator, Friends University.

The Fellows were conveyed back to their "Nest" by the Carters accompanied by Harvey Wallace. They enjoyed the scenic wonders of the Ozark highways, Cliff Dwellers caves, and a luncheon in the "Nest" with the Fellows who have given eight summers to social and religious service among the hill people of northwest Arkansas.

MINISTERS' CONFERENCE AT OAKWOOD SCHOOL

The Ministers' Conference of New York Yearly Meeting will be held at Oakwood School, Poughkeepsie, New York, beginning Tuesday evening, September 3, with an address by W. Glenn Roberts of Brooklyn, on "The Friends Minister Facing His Task Today," and continuing until Friday morning when Elizabeth L. Hazard will deliver the parting message at the breakfast table. All interested Friends are urged to attend, and visitors are welcome. Arthur W. Hammond, Chairman.

CARTHAGE MEETING NOTES

Open house was observed at the parsonage at Carthage, Indiana, Meeting recently on two afternoons and evenings when the members, neighbors and friends came to look over the recent improvements made on the parsonage, which included a new roof, outside painting, inside papering, decorating and other improvements. Light refreshments were served and a social time was made of the occasion.

During the absence of the pastor, James R. Furbay, on his vacation spent at Chicago Theological Seminary and the University of Chicago, the services were cared for in the following manner: One Sunday the young people who attended Quaker Haven took charge of the service and gave reports of their conference; on another Sunday the Sunday School used the time for the Children's Day exercises; on the third, Merle Davis spoke on behalf of the missionary work of the American Friends Board; and on the last Sunday, Charles S. Winslow, our own resident minister, had charge of the service and brought an inspiring message.

During the month of August the pastor has been giving a series of biographical messages on "The World's Great Social and Religious Leaders—Jane Addams, Kagawa, Albert Schweitzer, and Mahatma Gandhi." Much interest has been manifest in these subjects.

FARMINGTON FOCUSSES ON FELLOWSHIP

Farmington Friends Meeting near Macedon, New York, recently enjoyed a rare treat in a great Union Church Service held on their beautiful church grounds. Since the old sheds back of the church have been removed and the grounds cleaned up, Friends have realized the real beauty of the location. The large maple trees furnish abundant shade for the seating of a large audience.

On July 14 several of the neighboring churches gathered here for worship and Christian fellowship. The day was ideal and more than three hundred people assembled together.

The morning worship was deeply impressive. The Bible School, meeting in three separate groups, was very interesting and helpful. A bountiful dinner was enjoyed during the noon hour. In the afternoon Dr. Crossland, minister and radio devotional speaker from Rochester, New York, delivered a deeply spiritual and very helpful message.

Throughout the entire services the spirit of Christian love and fellowship was very beautiful, and all who attended felt a spiritual uplift. As the parting time arrived, many lingered to express deep appreciation, and to hope for many other such occasions.

GIBSON-GILLIS WEDDING

Albion W. Gibson and Mrs. Lydia Gillis were united in marriage July 14 by Frank W. Dell, Superintendent of California Yearly Meeting. The ceremony was performed at the close of the evening service in the church recently organized by the bride at Inglewood, California.

Before being recorded as a Friends minister in 1931, Lydia Gillis was an ordained minister in the Congregational denomination of Ohio. She graduated from the Congregational Training School for women, and from Union Theological Seminary and served churches in Michigan, Georgia and Florida.

Albion Gibson has been active in the ministry for many years—serving as pastor in Iowa, Ohio, Wilmington, Kansas and California Yearly Meetings. For the past four years, he has been pastor at San Diego, California. The Gibsons will continue together in pastoral work at Inglewood for the coming year. Their address will be 701 West Magnolia, Inglewood, California.

BIRTHS

BROWN—To Dr. Omar J. and Audrey A. Brown, Washington, D. C., July 16, 1935, a daughter, Joanna Harlow Brown.

FERGUSON—To Dale and Margaret Tilton Ferguson, Central City, Nebraska, July 10, 1935, a son, Donald Clair.

HADLEY—At Baltimore, Maryland, on July 31, 1935, to Bruce and Hanna Hadley, a daughter, Martha Jeanne.

RUSH—At Wichita, Kansas, July 24, 1935, to Glen E. and Rena Hays Rush, a son, Edward Everett.

TREMAIN—To Raleigh L. and Margaret Edna Tremain, Washington, D. C., July 16, 1935, a daughter, Margaret Edna Tremain, Jr.

WHITACRE—At Chicago, Illinois, June 7, 1935, to Jacob and Lucile Hollett Whitacre, a daughter, Dona Delite.

WILSON—At Woonsocket, Rhode Island, on July 24, 1935, to David J. and Edna Heath Wilson, a son, David J.

MARRIAGES

BULLERDICK-WETHERALD—At the home of the bride at Richmond, Indiana, August 11, 1935, Edna E. Wetherald, and Sherman Bullerdick. Leslie D. Shaffer, minister, with the couple saying their own vows.

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CONRAD-KELLOGG—At Jefferson, Iowa, July 25, 1935, Alice Jeannette Kellogg, to Joseph Wickersham Conrad.

CRESS-KING—On August 14, 1935, at Portland, Oregon, at the home of the bride's parents, William A. and Bernice Woodward King, Sibyl Lou King to Warren H. Cress. President Levi T. Pennington, minister.

HASKINS-FISH—At the Park Avenue and Meadow Street Meetinghouse, Richmond, Virginia, during the morning meeting for worship, August 4, 1935, according to the custom of Friends, Margaret Lucile Fish, daughter of Will C. and Jessie Fish, of Montezuma, Iowa, and Frank Willard Haskins, son of Thomas and Etta Haskins, of Richmond, Virginia.

HEAFIELD-PARTINGTON—At the Friends Church, Paoli, Indiana, August 8, 1935, after the manner of Friends, Ruth Esther, daughter of Eliezer and Flora Hobson Partington, to Kenneth Heafield, of Garden, Michigan. Eliezer Partington, pastor of the Paoli Meeting, was in attendance and gave his assistance. Both young people will teach in the High School at Cooks, Michigan, this year, where they will be at home after September first.

DEATHS

BROWN—At the home of her only surviving child, Helen Veale, Whittier, California, Mary Miller Vanneman Brown, aged eighty-five years. She was born April 9, 1850 in Salem, New Jersey. Later her parents moved to Ridgefarm, Illinois. When she was fourteen years old she joined Vermillion Grove Monthly Meeting. She felt called to the ministry at the age of seventeen, and her deep interest in the work of the church began, serving on committees and as clerk, as the call came to her. She attended Bloomingdale Academy at Bloomingdale, Indiana, in 1869-70. On March 6, 1872 she was married to William Dillon Brown who died ten years ago. Four children were born to them. In 1886 Mary and William Brown came to El Modeno, California. Later they moved to Long Beach where she held the first Friends Meeting with the help of Elwood C. Siler. She moved to Strathmore in 1915 and was identified with the Friends Meeting at Lindsay until failing health caused her to make her home in Whittier. Her activities in the church and related organizations were many. She acted as the first Recording Clerk for Pasadena Quarterly Meeting, and was a member and officer of the Women's Missionary Union of California Yearly Meeting. She was a charter member of Pasadena Quarterly, and of California Yearly Meeting, and attended many sessions of the Five Years Meeting. She was a zealous participant in the work of the W. C. T. U. and was for ten years State Superintendent of Peace and Arbitration. Death occurred June 29.

DEADMAN—On July 17, 1935, at Chicago, Illinois, Harold A. Deadman, in his sixtieth year. Coming to this country from England when a young man, he became a convinced Friend and was a loyal member of the Indiana Avenue Meeting in Chicago. While selling life insurance, he moulded lives, exercising a helpful influence upon all with whom he came in contact. In business and professional connections and in his meeting activities, he was alike highly respected. He is survived by his wife, Bertha, and by three daughters and two sons.

HADLEY—On June 15, 1935, at Chicago, Illinois, Philip, eighteen months old son of Milton H. and Freda Morris Hadley.

HAINES—On May 31, 1935, at Wilmington, Ohio, D. Webster Haines, son of Eber and Mary Mendenhall Haines, aged seventy-two years. He was a birthright Friend and was always interested in the welfare of the church and regular in attendance at services. His wife, Estella, and his son, Eldon, survive. Funeral services were held in the Friends Church at Wilmington with the pastor, A. Ward Applegate, in charge. Burial was in Sugar Grove cemetery.

HAWORTH—John Beriah Haworth was born near Halstead, Kansas, September 27, 1879 and died at Turlock, California, June 26, 1935. He was the son of John and Anna Haworth. Much of his life was spent in Friends communities in Kansas, but the last nine years he lived at Denair, California, where he was an elder in the meeting. He is survived by his wife, Mary Martha Gander, and by four children.

LINDLEY — Clarkson Lindley, at his summer home at Lake Minnetonka, Minnesota, July 26, 1935, in his seventy-eighth year. Son of Dr. Alfred H. and Eliza Lindley, he was born in 1857, in North Carolina, and was brought to Minnesota by his parents at the outbreak of the Civil War. He later married Anna Gale, who with their three daughters and one son, survives him. Having broken Southern ties on account of their anti-slavery principles, the Lindleys thenceforth made their home in Minneapolis, where their name speedily became synonymous with every kind of philanthropy and work for social uplift. During the recent years of distress, Clarkson Lindley not only gave generously to the organized agencies of relief, but saw personally that no hungry man who appealed to him ever went unfed. His last gift to the Minneapolis Meeting was a new roof for the church building, and he gave much valuable counsel also to further other repairing and decorating being done at the same time. Minneapolis Meeting will miss the friendly cheer and interest of Clarkson Lindley.

MILLS—At West Newton, Indiana, on August 4, 1935, Edwin Seth Mills, aged seventy-two years. He was the son of Amos and Mary Elizabeth Cook Mills, and was born on the farm near West Newton, on which he died suddenly while reviewing his Sunday School lesson for the class of which he had long been the teacher. A birthright Friend, he was active in the work of the local meeting, Fairfield Quarterly Meeting, and Western Yearly Meeting, as well as in the wider activities of community and State. He, as was true of all his children, was a graduate of Earlham College. In 1892 he was married to Margaret Carter of Plainfield, who, with their four sons, Mark, Sumner, Howard, and Newlin, and one daughter, Beulah Thornburg, survive him. Funeral services were held at West Newton Meetinghouse, August 6, with the pastor, Mary Hiatt, and former pastors, Marguerite Carter and William J. Cleaver, and Walter C. Woodward, participating. (For editorial comment, see page 341.)

PARKER — At the Miami Valley Hospital, Dayton, Ohio, August 2, 1935, Mary Teas Parker, of Eaton, Ohio, wife of John E. Parker, Sr. A memorial meeting was held in the Presbyterian Church of Eaton on August 4.

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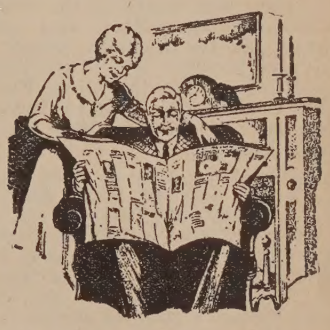

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PERRY—At her home in Emporia, Kansas, August 10, 1935, Maria Kirkendall Perry, aged seventy-four years. She was born February 14, 1861. In 1886 she was married to Jacob Perry. For several years they served in pastoral work together, and later established their home in Emporia. She was a devoted member of the Society of Friends for nearly forty years, was active in the work of the Pastoral Committee, and served faithfully in the Sabbath School and Missionary Society. She is survived by her husband and five daughters. Funeral services conducted by Lloyd S. Cressman, pastor, were held at the First Friends Church, Emporia.

PRIEST—At her home in East Vassalboro, Maine, July 10, 1935, Annie M. Priest. She was born December 17, 1854, and was a graduate of Oak Grove Seminary, which she served for many years as Secretary of its Committee of Management. Throughout her life, she was a devoted Friend, a faithful worker in her home meeting, and an efficient member of many committees of New England Yearly Meeting.

SMITH — At his home near Central City, Nebraska, June 26, 1935, Amon Ellis Smith, son of Aaron and Sarah Smith, aged seventy-two years. Born near Pleasant Plain, Iowa, on August 13, 1862, he moved, when seven years old, with his father's family to Dixon County, Nebraska, where the family were charter members of Spring Bank Monthly Meeting. On April 10, 1884, he was married to Alice Chase, To them were born six sons, five of whom, with his widow, survive him. Five of these sons answered the call to the ministry—Walter E., pastor of Plymouth Presbyterian Church of LeMars, Iowa; Wilbur, now deceased; Howard B., American Sunday School Union Missionary stationed at Seattle, Washington; Clark, pastor of Friends Church, Melba, Idaho, and Alfred P., pastor of Friends Church, Barclay, Kansas. The other son George, a farmer, lives near Central City. Amon Smith was always active in the work of the Kingdom. He was especially interested in Sunday School work, serving as Superintendent for many years as well as teaching. In his declining years he took charge of Burr Oak Friends Meeting, near Glenwood, Iowa, for three years. He had unusual ability as a personal worker, making friends of all his acquaintances. Funeral services were held in Central City Church, conducted by Lauren A. Phinney, a former pastor, with President O. W. Carrell and Rev. A. L. Nordin assisting.

TALBERT — At the home of her son, John Talbert, of Russiaville, Indiana, June 30, 1935, America Talbert, widow of Samuel Talbert who was long a minister of Western Yearly Meeting. He preceded his wife in death ten years. Two sons, John and Charles of Russiaville, survive. She was a member of the Russiaville Friends Meeting. Funeral services, held at New London, were conducted by T. E. Newlin, assisted by Frank Stafford and J. Grant Johnson.

TUCKER — At Kokomo, Indiana, July 30, 1935, Henry Curtis Tucker, son of Jasper and Ruth Tucker. He was born, January 28, 1874, at New London, Indiana. In 1897 he married Mattie N. Kenworthy with whom he established a home near Kokomo. He was a birthright Friend and, after his marriage, a member of the Union Street Meeting in Kokomo to which he gave freely of time and effort during his years of health. His widow and three children survive. Funeral services conducted by Lewis Stout and Murray Kenworthy were held at the Union Street Meetinghouse with burial at New London.

NOTICE

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
Foreign, 50 Cents Extra

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